THE PROFIT OF GODLINESS.

Set forth in Five Sermons on 1 *Tim.* 4. 8.

Wherein many weighty Questions touching the promises of Godliness are judiciously Resolved.

By that Eminent and Learned Divine, Mr. *Thomas Byrdall*, *M. A.* late Minister of the Word, and Preacher at *Walsall*, in the County of *Stafford*.

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To the Right Worſhipfull Sir *Thomas Wilbraham* of *Woodhey*, in the County of *Cheſter*, Baronet; And to the Vertuous Lady, the Lady *Elizabeth Wilbraham* his Wife.

HAtred and ſcorn is the portion of Godlineſs in this life; wicked men will beſtow no better thing upon her. In all Ages, hatred, ſcoffs, perſecutions, have been the ill *Genii* of Godlineſs: it was *Calvins* ſpeech to the King of *France*, *Odium eſt Evangelii Genius*; Malice and

perſecution ſtand by Godly men, as the Dragon ſtood by the Woman that was ready to be delivered of her Child as ſoon as it was born, *Rev.* 12. ſo Malice ſtands by Godly men, as ſoon as they are adopted and called the Sons of God. As *Pharaoh* commanded the Hebrew Midwives to deſtroy the male Children of the Hebrews, as ſoon as they came forth from the Womb, but the Hebrew daughters ſhould live; ſo doth the World put men upon deſtroying the ſons of God; but for the Hebrew daughters (ſuch as faſhion themſelves according to this World) they let them live quietly.

Maxima cauſa diſcordiarum eſt diverſitas voluntatum Calvin.

Indeed this is not to be wondered at, becauſe of the contrariety of the courſes of Godly and wicked men, and contrariety of affections: that which makes a Godly man to weep and mourn, makes a wicked man to laugh and ſing; and that which moſt of all rejoyceth the heart of the Godly,

Godly, is that which grieveth and vexeth the hearts of the wicked; the diſcourſes of Mammon do rejoyce the worldly man, and do not much affect a Godly man; the diſcourſe of Chriſt pleaſeth a Godly man, but it is irkſome to a wicked man; that which a wicked man moſt ſhunneth, a Godly man proſecuteth with the greateſt love and deſires: that which a Godly man moſt hateth and abhorreth, that a wicked man moſt loveth and deſireth: And as there is a contrariety of affections, ſo of courſes and converſations; the one walketh to *Ægypt*, the other to *Canaan*: the one hath communion with *Belial*, the other with Chriſt: the one hath fellowſhip with darkneſs, and walketh in darkneſs; the other hath fellowſhip with the light: it was the ſaying of one, *In eadem urbe ſunt Antipodes*; there are *Antipodes* in the ſame City: ſo I may ſay, the feet and wayes of the God-

ly are opposite to the feet and wayes of wicked men. Our Saviour gives us the main reason of the worlds hatred of the Godly, *viz.* because they are not of the world, Joh. 15. 19. *If you were of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you:* every word is remarkable: If you were of the world] if you (like the world) should lie in sin: if you (like the men of this world) should fashion your selves to the world, and run into all excess of riot with wicked men, then the world would love you ὁ κόσμος τὸ ἴδιον ἐφίλει. The world would love you as part of her own; the world would gather you under her wings: but Godly men are not of the world; here they live in the world, but are not of it. As St. *Paul* saith of wicked men in the Church that *they are in* Israel, *but are not* Israel.

Iſrael; ſo the Godly are in the world, are not of the world: how cometh it to paſs they are not of the world? Chriſt ſaith, *I have choſen you out of the world*; the Lord calls out thoſe who belong to him, from among the wicked; he calls them from that ſtate wherein they were born, to a ſtate of Godlineſs: *he hath ſet apart for himſelf the man that is Godly*, Pſal. 4. 3. הפלה ſignifies, he hath marvelouſly ſeparated or ſelected them after a wonderful manner; he hath culled them out from among men, as with ſome ſign of excellency.

Now although the world hates them, yet the Lord loveth them: 1. He takes them into inward and ſpecial covenant with his Majeſty, giving himſelf to them for their God, and taking them for his own people: others ſhall have the ſure Plagues of *Cain*, when as the Godly ſhall have the ſure mercies of *David* beſtowed

on them. 2. He redeems them out of the hand of all their Enemies: this was the glorious mark of ſeparation given to the type, Exod. 8. 23. *I will put a diviſion between my people and thy people*, ſaith *Moſes* to *Pharaoh* from the Lord: the word is [*Redemption*] the LXX. tranſlate it [*Diſtinction.*] The Chaldee Paraphraſt is excellent, I will put a marvellous redemption in my people, and upon thy people I will bring a Plague: by this is ſhadowed out our glorious redemption by Jeſus Chriſt from our ſpiritual thraldom; God ſends redemption to his people, and ſends the Plague of damnation on the ſlaves of ſin and Satan. 3. He ſanctifies them, which is twofold, either by ſanctifying their natures, and ſo fits and prepares them to every good work, to all ſpiritual duties and ſervices; or ſecondly, by furniſhing them with ſome choice abilities, and extraordinary gifts, enabling them

LXX. Interpret. Chald. Paraph. in Exod. 8. 23.

to ſome more noble functions and employments in the Church, as *David*, *Jeremiah*, *Paul*, &c.

Moreover, the Godly are they on whom he confers his choiceſt bleſſings, Bleſſing them with all ſpiritual bleſſings in Heavenly places in Chriſt, *Eph.* 1. 3. Here is a mine of gold that we cannot digg to the bottom of: it is ſaid, He bleſſeth us] this is a marvellous mercy: he bleſſeth us with ſpiritual bleſſings:] this is tranſcendently marvellous: the wicked ſhall not partake of ſo much as a drop of them: they may be fed with common favours more than his children; yet God is ſo chary, that not a crumb ſhall fall from the table of his ſpiritual bleſſings upon them: And then it is not ſaid, he doth bleſs us with ſome, but with all ſpiritual bleſſings] with all kinds of bleſſings: and then it is ſaid; In Heavenly places] becauſe they come from Heaven, and in

heaven the fulneſs of them is reſerved for the godly: one drop of the dew of Heaven is more worth than Rivers of the fatneſs of the earth: ſpiritual, heavenly bleſſings are bleſſings truly and properly. It is obſervable from *Gen.* 27. 39. that albeit *Iſaac* gave to *Eſau* the fatneſs of the earth, yet he did not call it a bleſſing, becauſe *Eſau* had no ſpiritual bleſſings with it: Heaven without earth makes a man bleſſed, but earth without Heaven cannot: in *Abraham* we are heirs of this world, *Rom.* 4. 14. in Chriſt we are heirs of the world to come. The godly likewiſe are perſons with whom God will converſe, and in whoſe communion he will take ſpecial delight, 1 *John* 1. 3. he will ſup with them, and they with him, *Rev.* 3. 20. the Lord will (as it were) feed on their graces, and they ſhall feed on his comforts: there are two notable words in the Greek, 2 *Cor.* 6. 16. to ſet forth Gods delight

light in converſing with them. ἐνοικήσω ἐν αὐτοῖς, there are two Præpoſitions, *I will in dwell in them*: implying, what intimacy there is between them: the other word in the Greek, is, ἐμπεριπατήσω, *I will walk round about them*: In *Prov.* 8. 31. it is ſaid, his delights are with them, *Iſa.* 62. 4. they are called *Chepzibah*, for the Lord delighteth in them; as for the ungodly, he regardeth them not; *he knoweth the proud afar off.* The godly alſo are perſons whoſe ſervices ſhall pleaſe him: God will have ſome ſervants in the world; and they are the people whom he hath formed for himſelf, they ſhall ſhew forth his praiſe, *Iſa.* 43. 21. he calls their prayers his delights, whereas the ſacrifices of the wicked are an abomination to him: for indeed nothing but godlineſs fits men for ſerving God. Moreover, the godly are perſons over whom God will have ſpecial care in the day of

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their diſtreſs: he is ready to hear them, when they cry to him in the time of their trouble, to comfort them in tribulation and ſorrow, to protect them in danger, to deliver them out of trouble, to make them triumph over their inſulting oppoſers: *Tertullian* calls a Chriſtian, *curam divini ingenii, & candidatum Angelorum*: Yea, it is the joy of God to do them all good, *Ierem.* 22. 31. on the godly he will alſo magnifie the riches of his grace and glory, to the praiſe of his glorious grace: therefore they are called veſſels of mercy, whom he will fill up to the brimm with glorious mercy, *Rom.* 9. 23. he hath made them his heirs, even heirs of all his rich and pretious promiſes, heirs of his Kingdom, heirs of ſalvation, heirs of the riches of his glory, *Eph.* 1. 18. they are perſons who ſhall live with him, and enjoy him, and whom he will

Tertul.

will enjoy whiles eternity laſteth.

Godlineſs is profitable unto all things as the enſuing diſcourſe of our reverend Author will largely ſhew you: there is an univerſal fruit, benefit and profit in Godlineſs; it turneth all it toucheth, not into gold, but into that which is far better; it is of that ſoveraign vertue, that it makes a profitable uſe of all that it is applyed unto; it alters the very nature of things, making things in their own nature hurtful, to become helpful and advantagions.

Godlineſs is profitable to a man in all parts of his life; I ſpeak of Godlineſs in the truth and power of it. 1. Even in the firſt Age, even in Childhood, it will teach even Children to cry Hoſanna to the Lord, *Matth.* 21. 16, 17. it ſeaſoneth the heart betimes with the dew of Heaven. 2. It makes a man to remember his Creator in the dayes of his

youth, and to employ the ſtrength of his life to the glory of his Creator, while yet the evil dayes come not: Youth and Childhood is the ſeed time of grace and goodneſs, and the whole lump of our lives is ſanctified by the ſanctification of theſe firſt-fruits. As the younger ſort of people is ſubject to much vanity and many temptations; ſo godlineſs is very profitable for that age, making the young man to * cleanſe his way, by taking heed thereunto according to Gods word, *Pſal.* 119. 9. 3. Godlineſs is profitable for the riper years of man; it is profitable to eſtabliſh the heart with grace at that age, and to keep it from being ſtollen away from God by the creature; it then makes a man more ſolicitous of remembring God himſelf, ſeeing he is haſtening apace into ruinous old age. 4. Godlineſs is profitable for the laſt part of a mans life,

* The word cleanſig ſignifies a cleaning of glaſs, the young man is compared to glaſs, which though clean, yet will gather filth even in the Sun beams.

e, *viz.* old age : it is for comfort it ; old age is subject to many ievances ; *there will evil dayes come, herein they shall say they have no easure :* there are many decayes and firmities of nature in old men, hich make their dayes evil and pleasant, when the clouds return ter the rain, and the end of one ouble is the beginning of another ; hen the Cross is a burden, and all matters are burdensome to em ; now godliness is profitable this regard, it yields ground of ecial comfort in old age, because a odly man knows when this earthly abernacle shall be dissolved, he hath building of God, an house not ade with hands, eternal in the heans : When a soul hath been long quainted with Christ, and desireth be dissolved, to be with Christ, hich is best of all, Oh what comt is this to his soul, when he finds that

Richard Stan worth from wind far in ye year of our Lord 1677

that the day of his redemption draweth nigh! Godliness is profitable also for strength in old age: for as their outward man decayeth, so their inner man grows stronger and stronger: then is the life of faith, and the power of grace more strong and vigorous in them, to put health in sickness, strength in weakness, ease in pain: we read of those worthies Heb. 11. *that out of weakness they were made strong by faith:* they are fat and flourishing in grace, and bring forth more fruit in old age. Godliness is also for an honor to old age: the pride of youth is apt to cast scorn and contempt upon old age, which it ought to honour, but *Grey hairs are a Crown of honour, when they are found in a way of righteousness and godliness.* Prov. 16. 31. Eph. 4. Most profitable is death to the godly, 1 *Cor.* 3. 21. *All things are yours*, saith the Apostle, good among

mong theſe all things he reckon-
h *Death*: to the ungodly it may
e ſaid, *you are Death's*, but death
not yours. As it may be ſaid of
uldiers taken in battel, they are
ot their own men, but are priſoners
ing at the mercy of the enemy: ſo
eath takes the ungodly, they are
aths priſoners and captives: but
the godly I may ſay, *death is yours,*
ur friend, your ſervant, to let you into
ppineſs; *Death is the Porter of the*
ſence chamber; it admits the godly
to ſee and know God as he is.
hen *Jacob* heard that his ſon *Joſeph*
s alive, his ſpirit revived; and
ael ſaid, it is enough; Joſeph *my*
n is yet alive, I will go and ſee
n before I die: and with what joy
s *Jacob* affected when he ſaw his
n, whom he had thought long be-
re to have been a prey to ſome
nel beaſt? When death cometh,
godly man ſaith it is enough, it

is

is enough; My godlineſs and Chri
ever liveth: Oh let me die, that
may go and ſee the ſweet and gl
rious face of my bleſſed Redeeme
and cryes out as a dying godly m
once did, Come ye fiery Charic
and catch me up into Heaven whe
I may ſee God; Come ye bleſſ
Angels and carry me upon yo
wings to the ſight and preſence
the Lord; or as St. *Auguſtines* M
ther, *Volemus in cœlum, Volemus*
cœlum; Come, let us fly, let us
to heaven: a godly man ſaith
the day of death, *O Beata dies*,
bleſſed day, when I ſhall enter in
my Maſters joy! Finally, God
neſs is profitable to eternity, Jo
15. 16. *I have ordained you* (ſa
Chriſt to his Diſciples) *that*
ſhould go, and bring forth fruit,
that your fruit ſhould remain.
fruit of godlineſs is not like Su
mer fruit, that periſheth, but it
maine

hrineth, it is everlasting joy and
natry; Oh how sweet shall the re-
glmbrance of godliness be to the
ments for ever and ever! These
mags being considered, I cannot
aric wonder with *Chrysostome*, that
whet man doth not digg a pit in the
essund to hide his head in, that shall
yoe to open his mouth, and speak
ce inst Godliness.

M Now much honoured Sir, to you
us to your Worthy Lady, do I
us ficate this Tract of the Pro-
th of Godliness, together with
s, three other Discourses annex-
r in the first shewing the Unprofi-
Godeness of Worldly Gain; the se-
Jod shewing the danger of being
(sa Unfruitful Tree in Gods Vine-
at d; the last shewing that none
, *a* the violent Christian doth ob-
. T the Kingdom of Heaven.

Su Let me exhort you to grow in
it e, and to increase in godliness;
aine it

Richard Stanworth of wind sur
Lloyd Harris of Brentford Middlesex

it is obſerved, that in Scripture th
are more exhortations to a go
life than to faith: there is no O
nament doth ſo well b come wa
as godlineſs; as the Gold Ro
decketh the Pearl that is emboſe
in it; the Silver Coyn ſets out p
ſtamp that is engraven in it; u
ſweet face commends the amor
eye that rolleth in it; the Ro
Robe gives a luſtre to the Pri
that is inveſted in it; the glori
Heaven beautifies the Sun that is
throned in it; ſo doth godlin
adorn and beautifie him that hath
Beware of unlawful Gain, for th
will make a mans Bread to be as
vel between his teeth, and his drin
wormwood to his taſte. Labou
beſeech you to abound in all fo
fruits of righteouſneſs; it is be
to be in your Countrey as Tree
a Garden bearing fruit, then as Ti
in a Waſte, to make a ſhew and

th w only. Oh how doth the Devil
go ach many Great Persons to sin now
o Little, and then a little, and to trifle
e way the greatest part of their time
R out unnecessary things, till at last
oo ey become rich in sin, and bank-
ut pt in grace! Sin will thrive in your
; ls, if grace doth not. Offer ye
nor olence to the Kingdom of Heaven,
R ce none but the violent do take
Pri City of God: *Appetitus summi*
ori *i est infinitus*: that which a man *Violentiso rapiscono.*
t is kes his chiefest good, his desire of
dli is unsatiable, and he laboureth with
nat his might to obtain it. The Lord
or th enriched you with abundance of
as thly comforts, and that (as the
rin ghter of *Caleb* when *Joshua* had
bo en them the dry land, went to *Ca-*
all for the upper springs, and for the
be her Springs;) so you may go to
ree Fountain of life for the upper
s T ngs, and may be alwayes reple-
nd nished

nished with heavenly comforts, is
shall be the prayer of

Much Honoured Sir
and Madam

January 10.
1665.

Your obliged and most affe
nate servant in the Gospe

William Geari

A Speech delivered to the Inhabitants of *Walſall*, *April* 30. 1662. at the cloſe of the Sermon preached at the Funerals of the Reverend Mr. *Thomas Byrdall*, late Miniſter of *Walſall*: By that Eminent and Learned Divine Mr. *Anthony Burgeſs*, late of *Sutton Coldfield* in *Warwickſhire*.

YOU that are the Inhabitants of this Town, met here together upon this ſad occaſion, let me ſpeak a little to you of our ſad meeting at this time: had the Lord done that which the Apoſtle

acknowledged concerning Epaphroditus, *when he was ſick and nigh unto death,* Phil. 2. 27. (*the Lord had mercy on him*, viz. *in reſtoring him again*) *had the Lord been pleaſed to hear prayers, and anſwered the requeſts that were put up, you had not loſt a Paſtor, we had not loſt a dear friend and relation: but the will of the Lord is done. And now Funeral Sermons are for the living, not for the dead; like your flowers upon the Corpſe, not for the Corpſe, but for thoſe that have the ſmell of them; therefore it is my way* (*for the moſt part*) *to wave to ſpeak of thoſe that are departed; yet I do not ſo tye up my ſelf, as not to ſpeak ſomething upon ſuch an occaſion as this of a Godly Miniſter, and faithful Brother, whoſe life and death preacheth.*

If I do a little improve this ſad occaſion, pardon me; This our Brother was dear to me, not only upon the account of the relation as a Miniſter, but

alſo of a particular relation to my ſelf, which it may not ſeem in vain to ſpeak of. When it pleaſed God to call me into theſe parts to undertake ſuch a great charge as the care of ſouls, then this our Reverend Brother, and your dear Paſtor came as Collegiat with me; he did not ſtay long there, but was choſen your Paſtor and Miniſter; and now, if ſo be that in the ſpeaking of him, a little grief doth any way interrupt me, do not think it unmanly. Our Saviour Chriſt did diſcover his tears about Lazarus, *and the Jews ſaid,* Behold how he loved him! *So in ſpeaking of ſuch a relation, ſuch an acquaintance, and ſuch a loſs, there is any interruption, it is not unmanly.* John 11. 35, 36.

I have but two things to ſpeak to; as he that commendeth a Picture or Image, doth not ſo much commend that, as the Artificer that made it; ſo if I tell you, what gifts, abilities, graces God wrought in this your Paſtor, it is

not so much to speak of him, as of God in him, and to glorifie God. And therefore I shall speak (*and that but briefly*) *to two things*, viz.

To his Preaching;
To his Life;

those two things being the Urim and Thummim *for the building up of a Minister. As for his Preaching,*

1. *It was an able, Scriptural, instructing preaching; it is great proficiency in any people to know what good Preaching, and what are good Sermons; now this one thing,* διδακτικὸς, *the ability and dexterity of a Minister in applying of Scripture to peoples hearts; he that instructeth and convinceth by Scripture, he that reproveth, that comforteth by Scripture he cometh with* [Thus saith the Lord] *and the wit of man cannot overcome him*: Thus saith the Lord; *and the lust and pride of man, and*

must yield. Now this our Brother was such a Preacher; A man may be an excellent Scholar, and yet want dexterity of preaching; Where there is a great deal of learning, there is not alwayes this dexterity: Our Brother was a δεξιατικὸς, which signifies, one that hath skill in Scripture, one that instructeth, enliveneth, enflameth: so that when a man cometh and heareth such a man, he saith, Verily this man hath more than books, learning, parts: he hath God in his heart and tongue, working in him and with him: that is one thing; the doctrinal abilities of this our Brother in this way of preaching which you can witness.

2. The second thing was his useful, practical, profitable, and powerful preaching: the Sower went out to sow Wheat: not Chaff, but Seed-wheat; and now this you may witness too, that our Brothers preaching was a useful, powerful, practical way, in all things tending to your edification: to

what purpose is it for a man to have a golden tongue, if the heart be not enflamed therewith? and therefore this way of practical preaching, whereby the Kingdome of sin is destroyed, and grace begotten, and people edified: this is the great, the excellent way. Eloquence is commendable, and Divinity doth not renounce it, but it becometh subservient to heavenly preaching, if it be the handmaid. But there is little in affected words and charms of meer Bumbaste: though many men may delight to hear them, yet give me that which will rather make thy hearer weep, than thine ears to tingle; that which will send thee home, and make thee cry, Oh I cannot sleep for my sin: that which will make thee cry out, O my sin, my sin! as David cried out for his Son, O Absolom, my Son, my Son! this affectionate way is the powerfull and profitable way.

This our Brother did use all kinds of wayes of preaching: he tried a Metaphysi-

taphyſical and a Rhetorical way of Preaching, (I mean according to humane wayes) and he ſaw that would do no good; therefore he betook himſelf to a powerful, practical way of preaching, that way whereby the mind is enlightned, and the heart wrought upon, and this was our Brothers preaching. Oh it is better to ſpeak one word to edification, then five hundred words in a meer vain, empty, fantaſtical way!

3. His preaching was affectionate, ſerious, inward; it was more than Books or words, more then ſtudied words, and learned Sermons, though theſe be neceſſary, and of great uſe (miſtake me not) it was inward and affectionate; it was with inward workings of heart, with love to God, with love to your ſouls, and to the edification of them: this is a great matter when we come (as the Apoſtle ſaith) in the evidence and demonſtration of the Spirit: though we come with learning and all lawfull arts, yet there

is more; the heart and the affection of a Preacher is more: this warm milk from the breast is that which nourisheth the Child: for a man to speak of regeneration, and himself not know what it is for a Minister to preach of living by faith; and other truths, and for himself not to know the meaning of them experimentally; what is it but even as Sampson's Lion? he had honey in his mouth, yet was a dead carcass, so that he was never the better for it, he tasted it not: so let a Minister deliver never so excellent divine truths; if he have not the working of these upon his own heart he is but as Sampsons dead Lion with honey in his mouth; he speaks that thing knows not the meaning of.

4. His preaching was constant, diligent, assiduous preaching: these very walls, this very place can tell you how diligent he was in preaching. His diligence appeared that notwithstanding the pain he felt, yet he was constant

ion preaching to you: he hath been in
rm ment in his body, and in great pain,
ich les he was in declaring the will of
to d unto you: this declared his con-
not ncy and diligence, that he would
to ſpare the pains of his body, nor
ker torture be had, but travelled in
now and body for you at the ſame time
ally, ether; thus much for his Preach-
Li .

was As for his Life, your ſelves alſo
ver witneſſes of a holy life, which is
: ſe great commendation of Gods ſer-
cel nts. It was the great complaint of
t th her, nothing made him ſo weary
art his Miniſtry as this, I cannot live
wit I have Preached; And truly no-
t bing may affect a godly Miniſter ſo
uch as this, that he cannot live as
di preacheth: that he cannot put forth
ver e works of grace which he declares
ho others: Miniſters are not Angels;
dil are not freed from infirmities; but
din by his good grace keeps thoſe that
ſta faithful, that they are unſpotted

in

in the world. I dare not to be of Donatists *mind, that thought that* *Administration of Sacraments*, *the Preaching of ungodly Minister* *could not be of Edification to Rege* *ration or Conversion: no, the Chu* *hath exploded that Opinion; for t* *would be to make the Promises of* *to be made not to the Institution* *self, nor to the right disposition of* *subject employed therein, but to the q* *lification of the Minister, and the* *penser thereof: Whereas we see* *Scripture is otherwise: Yet it is* *tain that the prophaness of* Eli's *made the people to abhor the sacri* *of God: therefore drunkenness, p* *faness, wickedness, unprofitableness* *a Minister, are great aggravations* *their sin. As a deformed* Lim *drawing a curious Picture, makes* *self the more ridiculous: so the* *Sermons a prophane Minister pre* *eth, he doth but make himself the* *ridiculous; he sheweth what him*

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of ould be, but is not: But now by the
at ace of God our dear Brother his life
as a confirmation of his doctrine;
iſte know it among you, and it was
ege vincing of you: Our lives ordered
Chu h all tenderneſs and prudence ac-
r ding to the will of God, are con-
of cing, converting and teaching
ion es.
of And the Lord to increaſe his gra-
e q , and to exerciſe his faith and pa-
e D nce, was pleaſed in his latter dayes
ee afflict him with that ſad and grie-
is c us pain of the Stone, and the con-
s S uences thereof; a pain ſo great, that
cri of the Philoſophers was of the
, j gement, that all pain was but a
eſs ntaſie, and a meer imagination,
ons being under the pain of the Stone
im s I remember) he cryed out, he was
s b eived: It pleaſed the Lord to ex-
be iſe our dear Brother thus, afflict-
rea him with this diſeaſe, and that a
e m g time together, and ſo made him
im it were a Priſoner in his houſe: he
ſh

wa

was often afraid that he should die a miserable, tormenting, painful death: it was his great fear because of the torturing pain that was upon him: but behold the mercy and goodness of God to him, that gave him an easie death, so that he scarce felt what pain was: see how often we trouble our selves with needless fears, which the Lord never brings upon us. Thus our friend feared a tormenting death, and it pleased God to deal otherwise with him. Death hath now cut him down, he is fallen to the ground. Oh his fall! Your Pastor is gone, and hath now finished his course, about the five and fiftieth year of his age: judge it by my own, he was a little younger then I: yet although he set out after me, he hath over-gone me: he died as I have observed, in the best of ages, about fifty five, the best time to die being then, as one that hath had the Wine of this life, and goeth out of the world without the dregs of it

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and thus the Lord hath disposed of him, and brought him to Heaven, tears cannot bring him back again: he would not come hither again if he might: he is in glory and happiness: there is only this to be said, Nevertheless for him to have abode in the flesh was needful for you: Are not the Sun, Moon, and Stars needful? are not light and salt needful? to these are faithful Ministers in Scripture compared.

I have a word of Exhortation to you, viz. to humble your souls under this hand of God: it is sin that makes us unprofitable and unfruitful, and that causeth God to say not only of the barren but even as now) of the fruitful tree, Cut it down. Under the Law, when the City was to be besieged, God took care that no fruitfull trees should be destroyed, no Axe was to be forced against them, Deut. 20. 19. yet notwithstanding the Lord hath done it to you: Oh that we were so wise, that we could prize mercies rather by the enjoyment, than

by

by the want of them: It is pitiful to ſa
Give us our Miniſter, give us our By
dall *again: it is as to ſay, let the S*
come back again: therefore humble yo
ſelves under this ſad Providence: a
ſay, Hath not my contempt of the Wor
my unprofitableneſs, my ingratitude be
as ſo many blows to cut this tree down
the Lord forgive it me, and pardon m
And although he be now dead, yet
his Sermons, let his Exhortations liv
as Paul *ſaid to the* Corinthians, 2 *Co*
3. 2. Ye are our Epiſtle written
our hearts, known and read of a
men: *So you of this Town of* Walſa
you have your Paſtors Sermons writt
in your hearts and lives: the wh
Country knoweth that you have had
Prophet among you: you muſt one d
anſwer for every Sermon he preach
among you: you muſt be accountable f
all his ſtudies, for all the pains he to
and endured, for all the ſtrength a
blood that he ſpent, for the life he ſpe
in doing good to your ſouls: theſe thin

must come to an account for: there-
entreat ye the Lord that he would
ke you ſenſible of theſe things, and
they may be uſeful to you for your
; And now therefore ſeeing the Will
he Lord is done, be earneſt with God
he would provide ſuch a Paſtor for
that what your deceaſed Paſtor plan-
he that ſhall ſucceed may water, and
great God of Heaven give increaſe.
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Joseph Harris His Book

Jan.ry 29th

1753

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1753

THE PROFIT OF GODLINESS.

1 Timothy 4. 8.

But Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Serm. 1. Preached at *Walsall. Nov* 3. 1661.

CHAP. I.

THe Apostle by experience, and Prophetical foresight, knowing how prone men were, and would be in all ages to hearken to vain Opinions, and cunningly devised Fables, tending to draw men from the exercise of true Godli-

ness, to an imaginary, devised and superstitious way of religious Worship, doth in the verse foregoing admonish *Timothy*, and in him all Ministers and people to beware of such doctrines and practices; *verse* 7. *Refuse prophane and old wives fables, and exercise thy self rather to Godliness.* As who should say, When thou heareſt or readeſt such doctrines and opinions, shun them, reject them; for though they may have a great shew of devotion, yet they are but fables; yea they are prophane, and of no more worth than old wives fables are. Some understand by fables, Jewish traditions, whereof the Jewish *Talmud* is yet full, and which he foretells, that even Christians would imbrace in after-ages; others understand by fables, the doctrines of Hereticks; for such he speaks of, *verse* 3. *forbidding to marry, and commanding to abstain from meats*, which are to this day the doctrines of the Romish Church. Now the only ready way to shun these fables, is to give up our selves to the constant exercise of true commanded Godlinesse; shun these fables, and exercise thy self to Godliness; make it thy work, and one thing necessary, to study the doctrine and practice which is according to Godliness.

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Now my Text is the reaſon why every Chriſtian ſhould refuſe all corrupt doctrines and practices in Religion, and addict themſelves to the only exerciſe of true Religion; Becauſe bodily exerciſe profiteth little; *But Godlineſs is profitable unto all things.*

In this verſe three things lie obvious to your obſervation.

1. A propoſition.] *Bodily exerciſe profiteth little.*

2. A double oppoſition { Of things. Of effects.

1. Of things.] Godlineſs is oppoſed to bodily exerciſe.

2. The effect of Godlineſs is oppoſed to the effect of bodily exerciſe: The Apoſtle ſaith, *Bodily exerciſe profiteth little: but Godlineſs is profitable unto all things.*

3. The reaſon is expreſſed; becauſe *it hath the promiſe of the life that now is, and of that which is to come.*

CHAP. II.

I Shall explain these words, then mend a point to your observation.

Quest. 1. What is meant by *bodily exercise?*

Resp. 1. It is not meant of bodily labour in our Mechanick Callings, neither is it to be understood of bodily exercises of pleasure, as running, riding, wrestling, hunting, shooting, to which men addict themselves for health and pleasure. The Apost. treats not (*as an Artificer or Physician* of matters which concern our health, or worldly commerce; but *as a Divine*, of things in which the power, truth and life of Godliness consisteth.

2. By bodily exercises are understood all those actions and external practices, in which men place Religion, as abstinence from meats, marriage, watching, fasting, wearing sackcloth, lying on the ground, likewise all devout acts that men do, which have a great shew of piety, and are much commended by Papists to this day; that man that leads an austere life, that fasteth much, that abstaineth from meats and drinks, that observeth dayes, and Canonical hours, and in a Monkish manner renounce

nounceth the world, is eminently godly among the Papists, he is reputed as an Angel dropt down from Heaven.

But this austere discipline, the Apostle, in contempt, calleth *Bodily exercises.*

1. Because the body, and not the soul is the subject of them.

2. Because the body is only tamed, but the soul is not bettered by them: the body is kept down, the soul is still loose, prophane, and unsanctified. It is worth our observing, what the Apostle calleth such devotion, *vers.* 7. he calleth them *prophane fables*; in *vers.* 1. he calls them *doctrines of Devils.* All doctrines of abstinence from meats, and forbidding marriage, commanding and enjoyning these bodily exercises, are doctrines not of God, but of Devils; there is no religion nor holiness in them, though they seem very religious; there is no Godliness in them, though they seem very godly: for the Apostle, in my text, doth oppose Godliness to these devout bodily exercises, plainly noting that they are not Godliness.

What is meant by profiting little? *Quest.* 1.

It is as much as if the Apostle had said; these bodily exercises may and do little benefit your body, by suppressing *Resp.* 1.

the vigorous ſtirrings of your luſts, it may reſtrain the acts of ſin; for men pamper their luſts, when they pamper their bodies; *men* nouriſh their luſts, in nouriſhing their bodies with meats and drinks, and ſome eaſe; this is ſome profit in this bodily exerciſe: but yet it is *but little.*

1. Becauſe it tameth the body without ſanctifying the heart.

2. *It is little,* becauſe it is but for a little time.

3. *It is but little,* becauſe it pleaſeth men; but it is not acceptable unto God without inward holineſs.

4. *It is but little,* becauſe it is but uſeful only for the taming of concupiſcence; it is not profitable for all things.

5. *It is but little,* becauſe it is as good as nothing, it amounts to little, even to juſt nothing.

Queſt. 3. *What is meant by Godlineſs?*

Reſp. 1. Godlineſs is taken for the doctrine of Godlineſs, 1 *Timothy* 3. 16. *Great is the myſtery of Godlineſs*; that is, the doctrine of Godlineſs, which *verſ.* 9. he calls *the myſtery of Faith.*

2. For the external duties of Godlineſs toward God, 1 *Tim.* 2. 2. *In all Godlineſs and Honeſty*: We lead a life in all Godlineſs whe

when we give God his due; and in Honeſty, when we give man his due: and among thoſe, the duties which we perform to Parents and Kindred, is in a more ſpecial manner called Godlineſs, 1 *Tim.* 5. 4. *Let them learn to ſhew Godlineſs to their own houſe:* which text, if well conſidered, will plainly evince, that Godlineſs is very rare, where the profeſſion of Godlineſs is eminent: how few are there who make conſcience of doing duties to Parents and Kindred which nature bindeth us to perform?

3. Godlineſs is taken for the whole Chriſtian duty of religion, doctrine, and practice and worſhip, 2 *Pet.* 3. 11. ſeeing all theſe things periſh; *What manner of perſons ought ye to be in all holy Converſation and Godlineſs?* In the Greek it is in the plural number, in all holy Converſations and Godlineſſes; and ſo it is taken in this place. The Greek word in the Text is εὐσέβεια, which properly denoteth the ſpiritual worſhip of God preſcribed in his word.

ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις.

It is called Godlineſs;

1. Becauſe it is of God.

2. Becauſe it is according to the word and mind of God.

3. Becauſe it tendeth to the glory of God: I ſhall anon ſhew what Godli-

neſſe is in ſeveral particulars.

Queſt. 4. *What is meant by profitable?*

Reſp. 1. Profitable is taken firſt for that which is good, *Luk.* 5. 39.

2. For that which is helpful to obtain any good we would have.

3. For that which is not only a means to further us, but the immediate and proper effect is profit.

4. For that which is of neceſſity needful, and without which we cannot well be. In all theſe reſpects Godlineſs is profitable unto all things.

1. There is nothing ſo good and wholeſome as Godlineſs.

2. There is no means ſo uſeful and helpful to obtain the beſt of goods, as Godlineſs.

3. The immediate and proper effect of Godlineſs, is our profit and eternal good.

4. There is nothing more needful than Godlineſs. It is better for a man not to be, than to be without Godlineſs: it is better for a man never to be born, than to be born, and not to be godly: Men can do better without meat, drink, apparel, riches, houſes, lands, than without Godlineſs: he that ends his daies in ungodlineſs,

an eternally undone man; if he gets the hole world, and not Godlineſs, he reaps o profit.

Godlineſs is profitable to all things, that to all intents and purpoſes; it is profitble for every thing whatſoever.

CHAP. III.

Hence in the firſt place we may obſerve;

That Godlineſs is very beneficial to man in every thing. He that hath Godlineſs, hath all things; he wants nothing that is requiſite to make a man happy. Be godly, and you have riches, honours enough: it is *principium, medium, finis Chriſtianæ vitæ*, it is the beginning Chriſtianity, it is the middle, it is the nd, it is the All of a Chriſtian, ſaith *Calvin* pon the place. *Godlineſs is great gain*, Tim. 6 6. It is great honours, great ches, it is a great purchaſe; no man in e world makes ſuch a profitable bargain godly men; no men in the world drive ch a trade as they, *Prov.* 3. 13, 14, 15, 16. *appy is the man that findeth wiſdom*: It is ot, Happy is the man that findeth riches and

Obſer. 1.

Calvin in loc.

and honours, but that findeth Godline
Happy is the man that getteth underſtan
ing; it is not, Happy is the man that g
teth wealth and honour, but the tr
knowledge of God, *verſ.* 13. *The Merch*
diſe of it is better than the Merchandiſe
ſilver, and the gain thereof than fine gol
that is, Godliness is a richer com modi
than gold or ſilver: Wordlings lock up
ſuch as gain gold and ſilver in great abun
dance, as the only rich men; but he th
gaineth Godliness, gaineth the grea
profit. *Verſ.* 14. Silver, Gold, Rubies, a
all precious ſtones, yea whatſoever is d
ſirable in the world, is not comparable
Godliness: all the things a man can deſi
are not comparable to Godliness: wh
great, what precious things may not a m
deſire to have! let him deſire what he c
let him deſire that all the waters in the S
were turned into wine and oyl, and
ſhould be his; let him deſire that all t
ſtones in the ſtreet and fields were tu
ed into Diamonds; let him deſire
the Mines of gold and ſilver in the wh
world; yet theſe vaſt deſires, were th
turned into realities, were not compara
to Godliness. *Verſ.* 15. *Length of da*
are on wiſdom's right hand, and in her l
h

d riches and honour, Verſ. 16. Here you it is profitable for life, for riches, for nonrs: it is equivalent to theſe, and in-tely better than all theſe.

This doctrine is a Paradox to the world; h and blood hath not faith to believe it: refore it is obſervable, what the Apoſtle h in the words following my Text, *This faithful ſaying, worthy of all acceptation*; ether the world will believe this ſaying, t Godlineſs is profitable to all things, not believe it; yet ſaith the Apoſtle, It moſt faithful, true, infallible ſaying, deſerveth all credit. The day of death judgment is coming, wherein all the ld ſhall put their ſeal to this truth, t Godlineſs is profitable to all things: gain of the whole world is not com-able to that of Godlineſs; at death and gment one mite of grace will be worth the world.

CHAP.

CHAP. IV.

SECT. 1.

IN prosecution of the point I must shew
1. What is Godliness.
2. That it is beneficial and profitable to all things.
3. The reasons why it is so.

1. What is Godliness.

It is of absolute concernment to know what is true Godliness, to which Heaven and Earth is promised, that so our hope of eternal life may not make us ashamed at the last: there are many who lay claim to the promises of Heaven, that have no more right to them or Heaven, than the foolish Virgins, presuming that they were godly and claimed to Heaven, but were with shame thrust down from Heaven-gates into Hell among the ungodly.

There is a fourfold Godliness, three sorts are supposed and esteemed by men to be Godliness, but are not; there is but one true real substantial Godliness.

1. There is a civil Godliness, which is nothing else but a civil, moral and ingenious deportment of a mans self among and be-

for

re men, conſiſting of the negative part
f Godlineſs; as to be no drunkard, no
vearer, no adulterer, no unjuſt perſon;
ch was the Godlineſs of the Phariſees:
God, I thark thee, I am not as yonder
ublican is; this among the geaerality of
en is reputed very Godlineſs; but alas!
cometh as ſhort of the glory of true
odlineſs, as the light of a Candle cometh
the glory of the Sun: if this were God-
neſs, then there may be as true Godlineſs
mong Pagans and Infidels, who know no-
ing of God and Chriſt, as amorg Chri-
ians: Yea, many Heathens have been ve-
eminent for civil righteouſneſs, and a
oral converſation, even to the ſhame of
any Chriſtians. Do but think what man-
er of perſons the fooliſh Virgins were;
ou may conclude that civil righteouſneſs
not Godlineſs; for they were ſuch, yet
ey had neither promiſe nor poſſeſſion
the life to come, which they ſhould have
ad, if civil and moral righteouſneſs be true
odlineſs; yet though this be not Godli-
eſs, yet civility ſhall ſo far profit them,
that their torment in Hell ſhall be leſs
an the torment of others.

2. There is an humane, voluntary, de-
ed Godlineſs, which in my Text is called
bodily

Bodily exerciſe; and is nothing elſe
a rigid diſcipline of the body, with
faſting and abſtinence from ſome meats
certain dayes and weeks together, eat
of Herbs, lying on the ground, ſeparat
themſelves from worldly buſineſs, and
vil ſociety of men, living in Wilderne
Cells, Monaſteries, and auſterity of
which God commandeth not, and the
fore approveth not of. Yet this ſtrict
of life, this neglecting of the body (as
Apoſtle termeth it) is highly magni
by Papiſts, as if it were a divine and
gelical Godlineſs: but this is not Go
neſs; for St. *Paul* doth here oppoſe G
lineſs to this bodily exerciſe; and it is
vious to any obſerving eye, that none
greater enemies to the power of Godli
then ſuch devout perſons. Such was
Godlineſs of the Phariſees, who pla
worſhip and religion in waſhing hands
fore meat, in waſhing pots and cups,
faſting twice a week, in wearing he
mortars on their heads, and tying tho
to their heels. Men may pleaſe themſel
with theſe or the like deviſed devotio
but God abhors them; all that can
ſaid for ſuch wayes is that of the Apo
Coloſ. 2. 23, *they have a ſhew of wiſ*

humility, of devotion, of Godlineſs, as ight braſs harh a ſhew of gold, but it is t; and as painted flowers have a ſhew flowers, but are not.

3. There is an Hypocritical Godlineſs, ich is (as St. *Paul* ſaith, 2. *Tim.* 3. 5.) e form of Godlineſs; the whole exter- l ſhape of it; it hath all the outward tts of it, it wanteth nothing but the wer of it; As a dead man hath all the tward parts of a man, there is not a mber wanting, but only he hath no life, ſoul in him; ſo an Hypocrite hath all viſible parts of Godlineſs, in reſpect duty, and in reſpect of grace, he pray- , he heareth the word, he faſteth, he ceiveth the Sacraments, he liveth un- meably before men; he hath all grace appearance; ſeeming faith, love, tem- rance, ſobriety, zeal, obedience; but re is no power nor life in him; this ike bodily exerciſe) profits him a little, gaineth the name and credit of religion him, he is commended and applauded, hath the praiſe of men; this is all the fit Hypocriſie bringeth; but the hypo- te hath no promiſes made to him, but dreadful threarnings of woe, death, and mnation to come.

4. There

4. There is a true substantial Godlin which God commandeth, approveth, a delighteth in, to which he hath made promises of heaven and earth. What Godliness is, I must now shew, and wh in it doth consist.

SECT. 2.

TRue Godliness consisteth in these p ticulars.

1. In a principle of grace within : that is truly godly, is a *partaker of the vine nature*, 2 Pet. 1. 4. *born of* 1 Joh. 3. 9. *the seed of God is in him : tified in soul and in spirit*, 1 Thes. 5. Godliness is from God, it is a Divine p perty, it is the image of God, it co from Heaven, and makes us like unto. G if thy heart be not sanctified, if the d nature and the seed of God be not in t there is no Godliness in thee ; all works of righteousness, and all thy re ous duties are not Godliness ; they are shews and semblances of Godliness : spirit of Grace must be in thee as a roo fore thou canst bring forth the fruits o spirit ; thy person must be made G before thy life or thy profession

be Godliness; *Oportet aliquid intùs esse*; there must be Godliness within, before there can be Godliness without: Thistles cannot bring forth grapes; oh therefore look and pray, that thy heart may be changed, renewed, that the seed of God be in it.

2. True Godliness is a giving to God his whole worship according to his word; he that is Godly, doth not only give God the outward acts of worship, but giveth him internal worship; he serveth God with his body and with his spirit; he draws nigh with his mouth and with his heart; he doth not only pray, hear, read the word, meditate, and receive Sacraments, which are the external acts of worship; but he doth also love God above all things, and fear God above all, and delight in God above above all things, and trust in God, and depend and live on God; The word which the Apostle useth my Text is εὐσεβεῖα, which signifies giving to God spiritual worship according to his word; these are the worshippers which God seeks for and delighteth in: outward worship without inward, is ungodliness; is hypocrisie, it is mocking God; it is a compelling God about with lyes: this is that

Pietas est Dei Reverentia cum amore conjuncta, quam beneficiorum ejus notitia conciliat. Calvin Instit. lib. 1. cap. 2.

Pietas est sancta Dei veneratio & obtemperatio legibus illius. Noel in Catech.

which diſtinguiſheth the godly from the ungodly and hypocrities; for wicked men and hypocrites worſhip God externally, and give him all external worſhip, but deny him the internal worſhip; they pray and hear the word (things good in themſelves) but do not love nor fear God, nor delight in him, nor in his preſence; it is the Godly man that doth All.

3. True Godlineſs appeareth in the judgement, will and affections of men.

1. In the judgement: a man truly Godly eſteemeth the ways of God as the moſt excellent ways. No ſword like to *Goliaths*: no way like to the ways of the Lord: and that not in general (for ſo hypocrites illightned may do) but in particular as to himſelf, he approveth of God ways as the beſt ways for him to walk in and therefore makes choice of them for the wayes wherein he will walk: The profane man chooſeth the evil wayes of ſin, the civil man chooſeth the way of outward morality; but the godly man chuſeth the holy ſtrict ways of God to walk in. *I have choſen the way of truth*, Pſal 119. 30. *I have choſen thy precepts*, ver. 173.

2. In the bent and reſolution of the will. *As for me and my houſe we will ſerve*

the Lord, said *Joshua*: let others make what resolution they please, this is the peremptory resolution of a Godly man.

3. In his affections; his sorrow is Godly. Godly sorrow worketh repentance: there is a sorrow that is not Godly, as the sorrow of *Ahab*, of *Judas*: the holy mans fear is Godly; he serveth God with reverence and Godly fear, *Heb.* 12. 28. there is a fear that is not Godly; *Sinners in* Sion *are afraid.* His love is also Godly, and his delight is Godly; Godliness is upon all his affections: it is called *Godly fear and sorrow*, &c. because it is from God, and according to God, and for God; it is ultimately terminated in God.

4. True Godliness appeareth in the conversation: the general course of a Godly mans life is according to the word of God: what sins he seeth are forbidden, he refuseth: what duties are commanded, he is willing to do, 2 Tim. 3. 12. *All that will live Godly in Christ Jesus*: you see here, there is a Godly life: *it is said in Christ Jesus*, noting that Godliness consisteth in conjuction to Christ, communion with him, and imitation of him, 2 Pet. 3. 11. *What manner of persons ought ye to be in all holy conversation and Godliness?*

A Godly converſation notes two things.

1. *Univerſality*: a Godly man abſtaineth from every groſs ſin; he is for every duty, *I have reſpect unto all thy commandments*, ſaith *David*, *Pſal.* 119. 6. he reſpecteth all as well as one: an habitual neglect of one known duty marreth all the pretended Godlineſs. St. *Luke* deſcribing the Godlineſs of *Zacharias* and *Elizabeth* ſaith, *that they walked in all the commandments and ordinances of God blameleſs* Luk. 1. 6. Obſerve, they had reſpect to all commandments and to all ordinances. To walk in one ordinance, and not in the other, is not Godlineſs; to walk in ſome commandments preciſely, and not in others is ungodly hypocriſie: *fides eſt copulativa obedientia eſt copulativa*: faith and obedience are copulative.

2. It appeareth in the conſtancy of our converſation; hence it is compared to a walk, becauſe it is a conſtant progreſs; it is a race, becauſe it muſt be run to the end: it is not a few good acts, when conſcience ſtirreth, or as other occaſions urge us: it is not for a day, nor for a long ſpace, but it is for continuance: it is a courſe that laſteth as long as life laſteth; it is not like a candle which is light

and then blown out, put in and put out again, but Godlineſs is like the Sun and Stars that conſtantly ſhine: and how ever things and times go, and in what place and company ſoever, Godlineſs will appear; a true Godly man in all changes is Godly, in proſperity, in adverſity, in all ſtates and conditions he is Godly; *Job* in his proſperous eſtate feared God, and in his poor eſtate bleſſed God.

5. True Godlineſs makes a man ready to do good to all: he that is truly Godly, is after Gods example, pious, kind, gracious and merciful to others; as he receiveth mercy, grace and kindneſs from God, ſo he imparts it to others; he would have all like himſelf; the Hebrew word [Cheſed] חסד. which the LXX. tranſlate Holy, ſignifieth a kind benign man: *Solomon* deſcribeth a good man by this property, that he is merciful to his beaſt, much more then to men, moſt of all to them that be of the houſhold of faith.

6. Godlineſs makes a man to act all for Gods glory: he doth all in ſincerity, aymng at no other end, than that God may e glorified by him; nothings ſtirs him up ore to glorifie God than Godlineſs; ere there no Heaven to crown him,

no Hell to affright him, yet he would serve God, because God is glorified by his service; *finis denominat opus*; things take their names from the end for which they are, and act; when men make gain their end, we call them worldly men; when they make honours their end, we call them ambitious; so when they make God their end, they are rightly called godly men: as rivers come from the Sea, and run into the Sea; so Godliness cometh from God, and terminateth in God.

Serm. 2. Preached *Novemb.* 10. 1661.

CHAP. V.

SECT. 1.

I Have shewn in what true Godliness doth consist: I shall now shew that it is profitable unto all things: as they say of the Philosophers stone, that it will turn all metals into gold; so Godliness will turn all things into profit and advantage to us, that in the end men shall cry out, It is good for me that I was godly. Before I come to shew

ſhew how it is beneficial to particular things: I ſhall ſhew,

1. That Godlineſs is in it ſelf tranſcendently good and beneficial, 1 *Tim.* 6. 6 *Godlineſs is great gain*: if you want all things, not Godlineſs, you have yet riches enough; it is great gain, it is the beſt good, it is the chiefeſt of bleſſings; the word is emphatically ſignificant; it is not πῶρος, it is not the rent or great tribute, but πορισμὸς, a conſtant and continued gain, a fountain of profit: it is equivalently all things, it anſwers all things, it makes a man rich and happy without the addition of other things: but all other things cannot make a man happy without Godlineſs: A rich man is not happy becauſe of his riches, nor an honourable man becauſe of his honours, but happy is the man that hath the Lord for his God: wretched rich glutton, becauſe wicked; but happy poor *Lazarus*, becauſe godly; he was exceeding rich, he had a good God, a good Chriſt, a good Covenant, good Pardon, good Grace, and a good Conſcience: Oh what gain had *Lazarus!* As the Philoſopher ſaid of virtue, that if men could but ſee it, all would deſire virtue; if men could but ſee what gain Godlineſs is, evry man

would desire it: Oh that I were godly! and say as *Themistocles* did to his servants, seeing Jewels and Bracelets lying before him, *Tollite ista, ego Themistocles sum, Take thou up these things, I am* Themistocles: Let others take up gold and silver, and worldly gain; oh that I were godly! I must be godly.

Now Godliness is not only beneficial in it self (which I shall not insist upon) but proceed to shew how profitable it is to other things, that if we would be blessed in every thing, let us add Godliness to every thing, which, like a Diamond, makes that in which it is set to be rich; set a Diamond in a ring of straw, or of wood, or of lead, it is a rich ring; take away the Diamond, it is but straw and wood, and of little or no value: so, do but add Godliness to your mony, to your riches, to your possessions, every thing is the richer; take away Godliness, and they are dung and dross.

SECT. 2.

LEt us now come to consider particulars.

1. *It is profitable to our outward estate in many respects.*

1. It will teach us to get riches juſtly; penny thus gotten, is better than a pound otten by iniquity; *Luther* ſaid of unjuſt rofit, it is *lucrum in arca, damnum in con-* *Luther.*
cientia: it is gain in the purſe, but it is oſs in the conſcience; at laſt it will ſting ke a Serpent, and bite like an Adder: that hich makes a man to ſmile now, will make im to ſigh hereafter; that which makes im proud now, will confound him with hame at the laſt: riches, be they more or eſs gotten in Gods way, will be found weet gain.

2. Godlineſs is it that brings a bleſſing pon our labours for worldly gain. *Pſal.* 28. *Bleſſed is the man that feareth the Lord, and walketh in his wayes; for thou ſhalt eat the labour of thy hands; happy ſhalt thou be, and it ſhall be well with thee, ver.* 1, 2. The fear of God will bring a bleſſing upon he labour of your hands; thou ſhalt not only by thy labour provide food and ray-ment, but it ſhall be well with thee; thou ſhalt treaſure up gain; it is ungodlineſs hat cloatheth men with raggs.

3. It will put us upon ſeeking outward ain in due order; firſt the Kingdom of God, then theſe things; firſt Heaven, then Earth; firſt Chriſt and Grace, then mony and

and riches; first a sure title to Heaven, the possessions on Earth, *Matth.* 6. 33. It because men are ungodly, therefore the seek for earthly things before heavenly: is ungodliness that makes men seek to def seeking pardon, Grace and Heaven to t last; it is ungodliness that makes men ta immoderate pains for earth, and mak them so slack and negligent in soul-savi commodities; were men godly, they wou see a necessity of Grace, of Heaven, Salvation; it is absolutely necessary to saved; it is not necessary that I am ric but I must be saved.

4. Godliness will enable thee to impro thy riches to the glory of God, and th furtherance of thine own salvation: it Godliness that will make thee honour th Lord with thy substance, and to fee Christ in his members. 'Tis Godliness tha will make us wise and faithful servants i improving our talents for our Masters use this will bring comfort to our souls, an admittance into the Masters joy: it is un godliness that makes men to lay out thei gain on their pride, vanity, lusts; it is un godliness that makes men the more wicked by how much the more rich they are: w must all give an account of the use of ou estate

tate; wicked men shall not give an account of their having, but of their not ghtly improving, or their abusing of their ches: the slothful servant was cast into ter darkness, not for having a talent, but r not improving it: and there is not a penwh ch they lay out upon their lusts, but od will bring them to an account for it.

5. Godliness is that which makes outard possessions to be blessings to us; they e blessings in themselves, but they are ot to us, but as we are; if we are w cked, en they are curses, and not blessings. *Mal.* 2. 2. *I will curse your blessings, yea I ve cursed them already*: Wine is wholeme in it self, but being put into poisoned ssels, it is poison to him that drinketh it. ll wicked men may cry out of their world-goods, as the young Prophet to *Elisha*; *My Father, there is death in the pot*; there is curse in my basket; there is a curse in my ore, a curse in my baggs, in my houses, my lands; all that I have, I receive from n angry God. Now Godliness is like the eal which the Prophet cast into the pot, hich caused no harm to be in the pot, but ey might eat of it: So Godliness makes akes all our enjoyments good, that e may comfortably enjoy and use them.

SECT

SECT. 3.

2. *Godliness is profitable to poverty.*

1. Godliness (if thy estate be little a mean) makes it great: *A lit that the righteous man hath, is greater th the great revenews of the wicked:* A lit with Godliness, is better than the gain the whole world without it: the least nu ber in Arithmetick stands for more th a thousand cyphers; all created comfor without Godliness, are but empty and i significant cyphers. *The righteous* (sa the wise man) *is more excellent than neighbour:* A godly man in a mean con tion, is more rich, honourable, excelle than his neighbour that abounderh in worldly things.

2. Godliness brings contentment; if cannot bring our estates to our min Godliness will bring our minds to o estates, and make us quietly sit down wi what portion soever the Lord shall gi us: What saith a godly man? My pover is not a thing of chance, but of Go providence; it is the will of God I shou be poor; my Saviour Christ was poo What if I am not rich in this worlds good

et I am rich in faith: What if I have not ecious ſubſtance? yet I have precious ith, precious promiſes, precious pardon, ecious holineſs: I can be contented to e without the fatneſs of the earth, as long I have the dew of Heaven: it was Godneſs that taught *Paul* the myſtery of contntation in every eſtate, to know how to ound, and how to want, *Phil.* 4. 12. ontentation with our mean eſtate is great ches: The Philoſopher could ſay, Two ings make a man rich, *the poſſeſſion of ubſtance, and contentation in the thing we poſſeſs.*

Poſſeſſio rei, & contentatio in re poſſeſſa.

3. Godlineſs ſweetens poverty to a odly man; it turns his cup of cold water to wine, it turns his raggs into robes, his uſt of courſe bread into delicates, and akes a dinner of green Herbs better than ſtalled Oxe: *To him that is hungry every itter thing is ſweet*, ſaith *Solomon*: So it is o him that is godly; the more Godlineſs, e more contentment, and the more weetneſs they ſhall find in poverty.

4. It is Godlineſs that turns want and overty, hunger and nakedneſs into a bleſng: it is a bleſſing that they want outard bleſſings; it is riches to want riches, d abundance to want all things: *Lazarus* his

his poverty was his blessing; the glutt
riches was his curse: How doth the one
glory acknowledge, It was good for
that I was poor! How doth the other
torments cry out, It was my happin
that I was rich! God can give riches to
godly, and make them the richest men
the places where they live, but God kno
eth poverty is better for some than rich

SECT. 4.

3. *Godliness is profitable to all our chan in this World.*

WE see how Gods providence turns a
tosseth the worldly states of men;
day he place.h them in the Mount of pr
perity, shortly he puts them in the valley
adversity: to day *Job* is in a Palace, to mo
row on a dunghill: to day *Belisarius* is
triumphant pomp, to morrow he is be
ging, *Date obolum Belisario*, give an ha
penny to poor *Belisarius*. Now wh
changes soever Providence effecteth, Go
liness is profitable: It made *Job* to bl
God when he gave, and to bless God wh
he took away; to fear God in prosperit
to fear him in adversity; Godliness w
make men to carry their cups even in eve
esta

ate and change; like Bells that ring the
he tune at Funerals, as at Marriages:
Philosopher said, that an honest man is
no quadratus, a four-squar'd man: A
dly man is thus, he will stand upright in
ry turn and change of condition.

4. *Godliness is profitable to afflictions.*

1. It is Godliness that turns and chang-
the nature of afflictions (which are
l and penal in themselves) to be medi-
al and good to us; it turns these waters
o wine, and these stones into bread:
e *Moses*'s Rod, it makes a passage of the
d Sea into *Cannaan*, that they shall speak
of experience, *It was good for me that I*
s afflicted; this loss was good for me,
s cross was good for me, this trouble,
s persecution was good for me; all the
ferings of this life do work the good of
dly men, *Rom.* 8. 28. *All things shall*
rk together for good: they are other
ns punishments, other mens distructi-
; that which is a red Sea to godly men,
Serpent to wicked men, *eo nomine*, be-
se they are ungodly: All afflictions are
indignation and wrath of God on them
t do evil.

2. 'Tis

2. 'Tis Godliness that makes us submissive to, and patient under the hand of God: *It is the Lord, let him do what seemeth good in his sight*, said old *Eli*. *I was dumb, and opened not my mouth, because it was thy doing*, saith *David*. *We will bear the indignation of the Lord, because we have sinned*, said the Church: the more godly, the more patience and submissiveness: the yoke seems more easie, and the burden more light to them.

3. It is Godliness that makes us joyful in sufferings, and brings true and solid comfort; sometimes superlative and unspeakable joy; that as St. *Paul* speaks of his rapture, he did not know whether he was in the body, or out of the body; such is the joy of godly men sometimes in the midst of afflictions, that they feel not whether they be in afflictions, or out of afflictions.

5. *Godliness is profitable to all relations.*

It doth not only make us good men, but good Magistrates, good Ministers, good Husbands, good Wives, good Fathers, good Children, good Masters, good Servants: *Jacob* was a good Son, a good Servant, a good Master: it is Godliness that

ma

makes us careful and conſcionable of the duties of our ſeveral relations; and the Godlineſs of men is as much tryed in relation-duties, as in any other duties.

5. Godlineſs is profitable to all our religious duties.

They are not pleaſing nor acceptable unto God, unleſs the perſon be godly; all the duties of wicked men are an abomination to the Lord; this is the Altar that ſanctifies his gold: it is Godlineſs that fits us for duty, and it is that which makes us to delight in holy duties; this is that which makes the Spirit willing, when the fleſh is weak: daies and duties of religion are tedious burdens to ungodly men.

SECT. 5.

1. Godlineſs is profitable to our bodies, to our ſouls.

GOdlineſs is very beneficial and profitable to our bodies.

1. Bodily exerciſes may keep down the body, but Godlineſs purifies the body from the filthineſs of the fleſh: Bodily exerciſes may reſtrain, but Godlineſs mortifies the

deeds of the body. *Rom.* 8. 13. Bodily exercises (such as abstinence from meats, and lying on the ground) may starve the body and weaken it; but Godliness destroys the body of sin in the body.

Godliness makes every member an instrument of righteousness and true holiness; it makes the tongue an instrument of Gods glory, which ungodliness makes an instrument of blasphemy; it makes the tongue a fountain of good discourse tending to edification; ungodliness makes it a fountain of cursed speaking: Godliness will make the heart liberal, the hand bountiful, the eye to delight in seeing God in his works, the ear to hear the word of God, the feet swift to go and come in the Lords Courts, and to delight to stand there ministring to the Lord. All the members of ungodly men are instruments of wickedness, and enmity to holiness, their tongues are worlds of iniquity, their eyes worlds of vanity, their hands worlds of wicked deeds.

3. It is Godliness which doth not only preserve the body from gross sins (for morality and hypocrisie may do) but makes us to hate all gross defilements; moral men are restrained from them, but yet abhor

hem not; it is Godlineſs that makes them hor all bodily pollutions, to watch againſt hem, that they be not overcome with ch vices.

8. *Godlineſs is profitable to our ſouls.*

1. It is the beſt good and perfection of e ſoul, it is the Image of God, making e ſoul like to God: God is ſaid to be *glo-us in holineſs*; a godly ſoul is a glorious ul: There is no perfection of the ſoul akes the ſoul ſo like God as Godlineſs th: 'Tis not the ſpirituality of the ſoul; r the ſouls of wicked men and reprobates Hell are ſpiritual ſubſtances; neither is he immortality of the ſoul; for ſo all uls are, and Devils are immortal ſpirits; is only the purity, the holineſs of the ul that makes the ſoul like to God.

2. It is Godlineſs that makes and keeps e ſoul more pure, more holy: the more ace increaſeth, the more ſin decreaſeth; s light expels the darkneſs; 'Tis this that eps the conſcience void of offence both ward God and man.

3. Godlineſs is profitable to the ſoul ainſt temptations to ſin; the Devil throws fiery darts at the godly to ſet them on

fire of Hell, but it is Godliness that quench
eth them: It was Godliness that made *Jo*
seph say, *How can I commit this gre*
wickedness, and sin against God? How dar
I to be drunk, and sin against God? Ho
dare I to swear, and sin against God? Ho
dare I to prophane Sabbaths, and sin again
God? Godliness will teach a man thus t
say, *The fear of the Lord is to depart fro*
evil. It is through ungodliness that tent
tions hurry wicked men into swinish sins
ungodly men can no more withstand a ten
tation, than a feather can withstand th
wind.

4. It is Godliness that brings the pea
of God, and joy of the Holy Ghost into t
soul; God will not pour this heavenly wi
into old bottles; the purified conscience
the pacified conscience.

5. Godliness puts the soul into a fitne
for glory and blessedness in Heaven; n
unclean thing can enter into Heaven: H
must be godly that lives with God: th
want of this Oyl was the cause of the Vi
gins dejection from Heaven to Hell: I
Heaven there are none but *the spirits of ju*
men made perfect in holiness and righteous
ness: *Blessed are the pure in heart, fo*
they shall see God.

6. Godlines

6. Godliness is profitable to the soul in death.

1. It is Godliness that makes the soul not to fear the King of terrours, not to fear the grim looks of death.

2. It is Godliness that makes the soul to desire death; *I desire to be dissolved*, saith godly *Paul*.

3. It is Godliness that makes men to dye full of solid comfort, and solid hope; it assureth a man of a better life after death.

4. It is Godliness that makes death a gain to them, that makes death to be a short passage into Heaven: Oh what fills the souls of many with horrour and terrour, but the sad reflect on of their consciences on their by-past-life, which they have misspent in all ungodliness! Every man will see that Godliness is the only profitable thing at death: When thy soul is in a certain expectation of death and judgment, and in perplexing doubts of thy future condition, what will become of thy soul after death? what wilt thou desire then? what will most please thee then? Thou wilt then cry out, Oh that I had grace! oh that I were godly! oh that I had spent my time in Godliness! one mite of true Godliness then, will be more worth than all the world.

7. Godliness is profitable for the day of judgment: this is it that will make men stand with boldness before the dreadful tribunal of Christ: all proceedings at that day will be according to our Godliness and ungodliness: we shall all be judged according to the quality of our persons & works; ye fed me, and ye fed me not; ye visited me, and yet visited me not, will the charge be on that day, *Psal.* 1. *The ungodly shall not stand in judgment, nor sinners in the Congregation of the righteous:* they shall not stand, but were it possible to hide themselves, they would; but that they cannot be able to do; therefore they shall fall into perdition, when as the righteous shall be enabled to stand.

8. Godliness is and will be profitable to the godly to eternity: it is now profitable to entitle us to it, to assure us of it, and to fit us for it, and hereafter it will be profitable to the eternal fruition of it; life eternal is nothing else but Godliness in glory, in happiness to perfection, and it is Godliness that will enable us to do the will of God perfectly and eternally.

Thus you see what compleat provision Godliness makes for a man: the wicked man and the hypocrite at best is provided

but

but for one half of himself, the greatest man is but provided for his body, his body is cloathed, his belly fed; but what is the poor soul that is naked and starved? Again, he is provided but for half his time: I have spoken a great word, in saying half his time: Alas! it is but for a day, yea less, for an hour, for a minute in comparison of eternity; he is only provided for in this life, he hath all his goods in this life; at death he parts with all; when a mans Lease is expired, he surrenders up all again to the Lord: Now a godly man is provided for his whole self, and for ever: for his body, for his soul, for this life, and for that which is to come; they have grace on Earth, and glory in Heaven; the best of mercies, and the best of Heaven is provided for them.

One Reason of the Point.

The reason of this Point is, because God himself takes the whole care of godly men on himself. *Psal.* 4. 4. *Know ye that the Lord hath set apart the man that is godly for himself*: The Hebrew word signifies both to deal wonderfully, and to separate; therefore some render it, The Lord hath wonderfully separated him that is godly for himself: God hath set him apart to provide for him, to guide, to protect, to bless him, הפלה.

to do him all manner of good, to sanctifie and save him; then he cannot but profit in every thing, and be blessed in every purpose: God having separated him to salvation, will order that all things shall promote his salvation. I shall forbear any further reasons, seeing the Apostle hath given us the main reason, because Godliness hath the promise of this life, and of that which is to come; therefore Godliness is profitable unto all things. I should now have made some application, but shall forbear till I have handled the next doctrine.

Serm. 3. Preached *Novemb.* 17. 1661.

CHAP. VI.

YOu have heard how Godliness is profitable to all intenrs and purposes, how it turns all into gold; it makes good things better, and evil things good to us, and for us. Now I shall shew you, whence it is that Godliness hath this virtue and efficacy to work such wondrous things; the words that I am now to handle, tell us, it is because

Godliness

Godliness hath the promise of the life that now is, and of that which is to come.

To Godliness all divine promises are made; Consider what pertains to this life, promises of all such things are made to it: what pertaineth to eternal life; the promises of such things are made to Godliness. It hath the promises of food, of rayment, of health, of long life, of riches, of honours: it hath the promises of grace, of pardon, of the merits and Spirit of Christ, which purchase and fit us for the life to come; and it hath the promise of glory and immortality, and eternal life in the world to come; so that God hath provided for Godliness in this world, and in the world to come. *Daneus* on my Text gives this reason why God promises the things of this life, *ut omnem excusationem Deus adimat*, that he might take away all excuse from men: for, had God only promised life eternal, and the Kingdome of Heaven to Godliness, and had not promised a supply of necessaries in our earthly passage to Heaven, men would have complained, and said, The promises of Heaven, and of life eternal, are most transcendently great rewards; but what shall we have in this life? what shall we have in this waste howling wilderness of the world, *Daneus in loc.*

world, till we come to this heavenly *Canaan?* Now to stop the mouths of such murmurers, to take away all excuse from us, and to quicken us to the pursuit of Godliness, he promiseth to godly men, that he will provide for them in this life, as he gave to *Israel* Manna from Heaven, Water out of a Rock, and gave them Quails in the wilderness, as they were travelling to *Canaan.*

CHAP. VII.

THe Point that I shall lay down next to be handled, is,

Obser. That Heaven and Earth, the things of this life, and of the life to come, are entailed upon Godliness by sure promise. A cloud of witnesses may be brought to prove the truth of this Point.

1. That the things of this life are promised, consider, *Psal.* 34 9 *There is no want to them that fear him,* vers. 10. *They that seek the Lord, shall not want any good thing;* and vers. 13. *What man desireth life, and many dayes, that he may see good?* As who should say; If there be any man that desireth to live long, and to enjoy prosperity,

let

let him keep his tongue from evil, and let him be godly. The 37. *Psalm* is full of promises of the life that now is, made to Godly men: you may find promises made to all, to the father, to the child, to the sick man, to the healthy man; there is the living mans promise, the dying mans promise: and 5. times this promise is made to Godliness: the Godly, *the meek shall inherit the earth*, verses. 9, 11, 22, 29, 34. they shall have earthly things for an inheritance, sure, setled to them and theirs after them; *seek ye first the kingdom of God*, &c. *and all these things shall be added unto you*, Matth. 6. 33. make Godliness and salvation thy business, and Christ promiseth to all such; all other things, as food, raiment, and whatsoever is necessary for the life that now is: let men take care of getting heaven, then God will be careful to provide earthly things. 'Tis said all these things shall be added to you, all things whatsoever your Father knows you need.

2. That the things of the life to come are promised to Godliness, as justification, sanctification, adoption, and salvation; you are strangers in the Scriptures, if you perceive not promises of these things.

He

He that believeth shall be saved, Mark. 16. 16. there is the promise of Salvation. *Fear not little flock, it is your Fathers will to give you a Kingdom*, Luk. 12. 32. there is the promise of Heaven to the Godly. *To them who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life*, Rom. 2. 7. I should tyre your patience, if I should bring particular promises for subduing your lusts, for conquering your tentations, for healing your backslidings, for comfort, for perseverance in grace, for supply of your wants, for deliverance from dangers, for success in your callings: heaven and earth are full of mercies: there are particular promises of every mercy made to Godliness, as any who studies the word of God may easily observe. I shall give you but one proof more, because in it is contained the promise of the things of this life, and of that which is to come: Psal. 84. 11. *The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly*: here is the promise of spiritual things in the word [grace] here is the promise of eternal things in the word [glory:] here is the promise of the things of this life in these words, [*And no good thing*

thing will he withhold from them that walk uprightly:] what is good for us to have, he will not withhold: ſo that what Godly men have, it is good for them: and the things they want are withheld from them, becauſe hurtful to them.

CHAP. VIII.

The Reaſons of the point.

I Shall now give you the reaſons why all promiſes belong to the godly.

Reaſ. 1. Becauſe they belong to Chriſt; wherefore all promiſes belong to the Godly: *all things are yours*, ſaith the Apoſtle, *becauſe ye are Chriſts, and Chriſt is Gods*: for all promiſes are made to Chriſt, and in him to us: they were made to him as the common Head and root of the elect; to him as the Head, therefore to his members; the promiſes as *Aarons* oyntment run down from him to all his members: 2 Cor. 1. 20. for *all the promiſes of God are in him yea, and in him amen*, becauſe in the New covenant God neither makes nor fulfills any promiſe but in Chriſt, through Chriſt, and for Chriſt. The promiſes are in him *yea*

for

for truth: they are in him Amen for performance; no Christ, no promises; without Christ, without all promises, interest in promises is grounded on our union to Christ, and communion with Christ; Christless men must not expect the performance of any promise.

2. Because godly persons are in covenant with God; all the promises are the particular branches of the covenant; they are the rivulets and streams flowing out of the covenant: it is the Grand Charter comprehending within it all the particular Grants: in it as in humane sales, to whom the lease is made, all the particulars contained therein are made to him also: so tis between God and man; that man with whom God makes an everlasting covenant, to him all the particular grants in that covenant are made The grand promise in the covenant is, *I will be thy God*, which like the sea holds all in it, and like a rich treasury containeth all things. *I will be thy God*, that is, I will be thy pardoning God, reconciled God, sanctifying God, and saving God; I will be thy God to provide all necessaries: It is a notable observation which a good Divine made of the name of God, when *Moses* asked of God, If the people

people ask me what is thy name, what shall I say unto them? God bade him tell them, I Am hath sent me to you. I am all things which you need, which you desire. I am houses, lands, honours, I am grace, glory, every good thing.

3. Because Godliness is the condition of the covenant, therefore all promises belong to it: for what is Godliness but faith, repentance, new obedience, the fear of God, holiness of life, which are the terms and conditions of all the promises in the whole Scripture? and all Godly men do in some measure come up to the conditions of the promises, and can claim the promises for their inheritance.

CHAP. IX.

I Shall now shew you what a promise is, and how many sorts of promises there are.

1. *What a promise is.*

A promise is the word of God given unto men, whereby he binds himself, and assureth them, that he will freely bestow good things upon them, and remove evil things from them: it is convenient to consider *Definit. of a Promise.*

sider this description in some particu-
lars.

1. I say, it is the word of God given t
man; for as the civil promise of a ma
is his word given to another for the perfo
mance of some lawful thing; so a Divi
promise is the word of God given for th
performance of good things; it diffe
from a covenant or contract, because i
them there is a mutual restipulation b
tween both parties: as in the covenant
grace, God promiseth to be our God, an
we again promise to be his people: but no
a promise is Gods own act, reqniring a
restipulation from us, but only our fai
in his promise; but yet whether we belie
or not believe his word given to us, y
God having given his word, it is a promi
made to us, but shall not be made good t
us till we believe. Promises are nothin
else but the outward manifestation
Gods inward purposes towards us: pro
mises are Gods good purposes revealed t
us: his word declareth what his purpos
are towards us, what his thoughts, his wi
and mind are towards us; therefore th
Greeks call a promise ἐπαγγελία, as in m
text, because it is an emanation of the goo
will of God unto his people.

2. *Wherei*

2. *Whereby he binds himself.*] A mans word once given, binds him; promise is due debt, we use to say: so God having out of his free pleasure plighted his word, hath engaged his truth, fidelity, and power to perform: hence it is said, it is just with God to forgive us our sins, because it is an act of justice to make good his word: herein we see the height and breadth and depth of his love to us, that seeing God might have required duty of us without promising any reward, yet he is graciously pleased to lay an obligation on himself to reward us: in this promises differ from precepts, because promises lay an obligation on God, and precepts lay an obligation on men: promises declare what God will do for us, and precepts declare what God will have us to do; promises are manifestations of his love to us, precepts of his authority over us. N. B.

3. *To assure us.*] We take the promise of a man for security to assure us of his performance: it is the end why men pass their word to one another, to assure one another of their performances. So God hath given his word to assure us that he will give us all good things; no greater security then the word of a God who cannot lye, who

will not deceive, who can and will effect what his mouth hath spoken; this sure word given to us is the ground of our faith, hope, expectation, confidence. A godly man may boldly say, I shall have the things of this life, God hath given his word that I shall have them: I shall have heaven for mine inheritance, I have the word of God for it; I shall want no good thing, I have Gods word for this; I am as confident of having them, as if I had them already in hand; the word of God given to us is as certain as actual performance.

4. That he will freely bestow all good things upon us, and remove evil things from us: here we have the matter of the promises.

1. That he will bestow all good things; as threatnings are of evil things, so promises are of good things: God will bestow the good things of this life on us, food and raiment, and whatsoever is good for us; the good things of spiritual and eternal life; there is not one thing which he knows to be good for us, but he will bestow in his appointed season: when his hour is come, he will turn all our water into wine, and stones into bread, *Heb.* 4. we shall obtain grace and mercy to help in time

time of need; but the words are εἰς εὔκαιρον βοήθειαν, *in opportunum auxilium*, fit help, opportune help, when mercy is a furtherance to our salvation.

2. But God hath promised also the removal of all evil from us: privative, as well as positive mercies are the matter of divine promises: it is a question which of them are the greater; I will not now examine. To be kept from evil, to be delivered out of evil, to be redeemed from all wrath to come, to be saved from everlasting damnation, to have all tears wiped from our eyes, that destruction shall not come nigh us, are desirable mercies which God hath promised, *Rev.* 21. 4. God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: to be in a perfect state of happiness as also freed from all fears of future misery, is the promise of the life to come.

5. It is said *freely* bestow.] For albeit God hath bound himself by his word to bestow good things, yet all we receive from him is freely given: his word of promise is freely given to us: the mercies promised are free gifts: there is nothing

in us to move God to make such promises to us: there is no merit in us deserving either promise or mercy; our disobedience forfeited all; restitution of any thing is an act of free grace; all temporal as well as eternal mercies flow from the grace of God; when we receive any mercy, even the least of them, we ought to cry out as they in *Zachary*, at the laying of the corner-stone of the Temple, *grace, grace:* that we have food and rayment, it is grace, grace; that we have health and strength, tis grace, grace.

CHAP. X.

Sheweth how many sorts of Promises there are.

HAving seen what a promise is, in the next place let us see how many sorts of promises there are: let us therefore observe these several distinctions.

1. There are promises { *Legal,* / *Evangelical.*

1. Legal promises which God in the Law makes to men upon condition of obedience,

dience, as in Deut. 28. *All these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God: blessed shalt thou be in the City, blessed in the field, in thy children, in thy ground, in thy cattle,* &c. St. *Paul* saith of the fifth Commandment, *This is the first Commandment with promise*, Eph. 6. and we may observe, that in the Old Testament the promises of temporal mercies are more common then in the New, where promises of spiritual mercies are more common: The reason why God made so many temporal promises to them under the Law, was because that service did most consist in the observation of outward things, and carnal Ordinances, as the Apostle calls them. God that he might win them to a cheerful observation of them, did therefore make many temporal promises. Yet remember this rule, that though they are called legal promises, yet they are appendants to the Covenant of grace; in this respect they may be termed Evangelical.

2. Evangelical promises are the word of God given for the giving of Christ and all his benefits, upon condition of believing the Gospel; hence it is called *the word of*

faith, becauſe it is made with condition of faith, which is the only inſtrument of receiving and applying them.

2. There are promiſes { *Univerſal.* / *Special.*

1. Promiſes univerſal, which belong to Jew and Gentile, and to every Believer, as that promiſe, Gen. 12. *In thee ſhall all the Nations of the earth be bleſſed*: the promiſes of pardon, grace, glory, are univerſal, belonging to every godly man: ſo likewiſe the promiſes of the neceſſaries of this life are univerſal, *Heb.* 13. 5.

2. There are ſpecial promiſes, becauſe they belong to the Jews only, or to ſome particular perſons, and not to all the godly: as the promiſe of the Land of *Canaan* flowing with milk and honey, did belong only to the *Iſraelites*: ſo there were ſpecial promiſes made to *David*, to *Abram*, which belong not to us, in that Chriſt ſhould be of their loins.

1. Here remember this rule, that when it is ſaid, godlineſs hath all promiſes made to it, it is to be meant of the univerſal promiſes.

2. That even theſe ſpecial promiſes made to

to particulars, yet are under the general promiſes made to all. As the promiſe made to *David*, that Chriſt ſhould come out of his loins, belongs to the general promiſe of giving Chriſt to be the Redeemer of mankind; ſo the ſpecial promiſe of giving *Canaan* to *Iſrael* for an inheritance, belongs to the univerſal promiſe of the life that now is.

3. There are promiſes { *Abſolute.* / *Conditional.*

1. There are promiſes abſolute without a condition: the promiſes abſolute are, that the ſeed of the woman ſhould break the Serpents head; all the promiſes of giving and ſending Chriſt to be a Saviour are abſolute: there was no condition required on mans part: all mankind were under the dreadful curſe and condemnation: ſo alſo are the promiſes of giving a new heart, a new ſpirit, of writing his Law in our hearts. I know it is a Controverſie, whether theſe be promiſes; they run in the nature of promiſes, they are within the Covenant of Promiſe: ſome think they are rather Prophecies then promiſes: others, that they are a declara- N. B.

tion of Gods will, what he will work in his people, for the enabling them to perform the conditions of the Covenant. I like that answer, that they are promises of grace to the elect whom God takes into Covenant with him: and they are not promises made to godliness, because we bring not faith to accept them.

2. There are conditional promises; so are all the promises of this life and that to come, made with condition: the promise of pardon is made with condition of repentance, the promise of life eternal and salvation, is made with condition of faith: He that believeth hath life: so the promises of this life are made with condition: If ye observe my commands, then blessed shall ye be in the basket, in the store: where there is no performance of the condition, there the promise of God stands firm; yet to him that performs not the condition, no promise is made good: God will not be a Sun, and a shield, give grace and glory, and every good thing to any that do not walk uprightly. God hath tied us to duty, as well as himself to performance; he that severs duty from the promise, puts a barr to his own happiness; if we look for the performance of the promises,

miſes, let us have reſpect to obey Gods precepts; God will walk in a way of performance, when we walk in wayes of obedience.

4. There are promiſes { *Temporal*, *Spiritual*, *Eternal*.

There are the things of this life, and of that which is come, ſaith the Apoſtle in my Text; the fatneſs of the earth, the dew of heaven; the bleſſing of the labour of our hands, and bleſſings out of *Sion*: the one exceeds the other as high as heaven is above the earth: a mite of ſpirituals is more then the vaſt treaſures of the earth; promiſes of heaven without earthly promiſes are ſufficient to make a man perfectly happy, as pearls can make a man rich, when pebbles cannot: and ſpiritual and eternal promiſes are they which faith more principally looks at; it doth but glance its eye to the promiſes of this life.

5. The promiſes of ſpiritual things neceſſary to the *eſſe*, and the *bene eſſe* of a godly man.

1. The promiſes of ſpiritual mercies neceſſary

ceſſary to the being of godlineſs and ſalvation, are performed to every godly man; they are all pardoned, ſanctified, adopted, regenerated; they all partake of the merit and ſpirit of Chriſt.

2. The promiſes of mercies pertaining to the well being of godly men in this vale of miſery pertain to all the godly; they that have an intereſt in them can urge God with them, and may expect the performance of them.

3. Yet theſe promiſes are not made good to all godly men in this life, nor to any at all times; many have the graces of the ſpirit, who yet go mourning without the joy and peace of the Holy Ghoſt: he ſanctifieth all, but gives not like comforts to all: Comforts do ebb and flow like the Sea.

4. Yet every godly man having grace, and having the promiſes of joy and peace, hath the foundation of joy, though he doth not rejoyce with joy unſpeakable and full of glory.

5. Theſe promiſes are but begun in this life, conſummated in the life to come; that meaſure of grace and holineſs which Saints have in this life, are but earneſts of their perfection of holineſs in heaven; thoſe joys

ys which now they feel, are but foretasts f heaven, like the bunches of grapes hich the spies brought from *Canaan*, hewing what the joy of the Lord is in eaven: It is said, *Enter thou into thy Masrs joy*; we must enter into it, it cannot nter into us.

Serm. 4. Preached *November* 24. 1661.

CHAP. XI.

I Shall now resolve some Questions concerning the promises of the things of this life.

Why doth God promise to his own people the things of this life? Why hath this great King promised to his children poor earthly cottages, seeing they are heirs of the Kingdome? these things contribute nothing to the happiness of the godly. *Quest.* 1.

There are many reasons hereof; some that respect God, some that respect his people. *Resp.*

Reasons respecting God are;

That he may declare that he hath care of our bodies, as of our souls: they are both his Reason 1.

his by right of Creation, and by right of Redemption; therefore he will provide for both, grace and glory for our souls, and food and rayment for our bodies: Hence Christ in *Matth* 6. in sundry verses, forbids us to take carking care for our bodies, because God takes care of them. *Take ye no thought for your life, what ye shall eat, and what ye shall drink, and what ye shall put on, for your heavenly Father knoweth you have need of these things.* God is the Father of your bodies, therefore he will take care of them; and he knoweth your need, therefore he will provide for you. A Father stands obliged not only in point of honour, but also by the Law of nature to provide for his children. *Tam Pater nemo*, saith *Bernard*; no Father more loving, more careful of his children, than God is of his people.

Reason 2. Because God will have all know, that he is the fountain of all good things, not only of spiritual good, as the *Marcionites* and *Manichees* of old held: but of all temporal and earthly good things. *James* 1. 17. *Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights:* All we have are free gifts: it is the bounty of Heaven to you; it is

not your right of Inheritance, nor the labour of your hands that brings in any thing ye have in your stores, on your tables, on your backs, but all descendeth from God above. We are taught to beg of God our daily bread. The Psalmist tells us, That *the eyes of all things look up to God*; thereby acknowledging that in all these things we must as Chickens, sip and look upwards: We give away the glory of God to the Creature, when we attribute any thing to the means, or our endeavours: God delighteth in this honour, in being the sole Author of all our good, and will not brook any Rival. It is a childish thing to thank the Taylor for the new Coat, when it is the Father that gives it: It is hellish Impiety to make the gifts of God (as too many do) instruments of rebellion against God; there are many of great estates that live in open enmity against God, who gives them all they have.

That by the promises of these earthly things, he may the more draw us to serve him, and to abound more in every good work: God hath respect to the weakness of men, who, like children, are more won upon by shewing and giving them an Apple for the present, than by the promise of a great Reason 3.

great Inheritance for the future: So childish are all men, that we are sooner drawn to duty toward God by his promises of outward things, than by promises of future happiness: *What shall we have if we pray unto him?* is the general question. *What profit is there in serving the Almighty?* we have more serious thoughts for the present life, than for the life to come. Visible mercies are more taking with our carnal hearts, than invisible; temporal more taking than eternal. God is pleased to promise outward things of this life, that he may invite us to follow after Holiness; that as the Apostle saith of the Law, so we may say of outward things, these are a School-master to bring us to Christ, to true Godliness: *Externæ promissiones subserviunt spiritualibus*; outward promises are subservient to spiritual things.

Reasons in respect of man are,

Reas. 1. Because hereby we are taught that our whole dependance is on God, as the beam dependeth on the Sun, as the stream dependeth on the fountain: Christians are to live by faith in temporal, as in eternal promises; and trust God for bodily provision, as for our souls salvation; he that trusteth not God for food and rayment

trusteth

truſteth him not for the ſalvation of his ſoul.

Becauſe they are the neceſſary ſupport of life: God having given to us life, hath promiſed to give all the neceſſary ſupports of it, till our appointed time of death come: Hence ſome Divines affirm, that we may aſk of God the neceſſaries of this life abſolutely, and that the promiſes of neceſſary ſupports are abſolute, not conditional: the Petition in the Lords Prayer for the neceſſaries of this life runs in an abſolute manner, as all other Petitions, [*Give us this day our daily bread*] and outward neceſſaries of the life that now is, are good for us; ſo that in praying for them (ſay they) we may not ſay, Lord give me this day my daily bread, if good for me, but Lord give it, becauſe it is good for me. But I will not take upon me to determine this. Reaſ. 2. *N. B.*

It is to convince the world that Godlineſs is profitable; there is no loſs either of time, or of profit which is ſpent in holy exerciſes: the worldling, like *Pharaoh*, is ready to ſay to ſuch as give themſelves up to a diligent and conſtant exerciſe of Religious duties; *Ye are idle, ye are idle; therefore ye ſay, Let us go that we may ſerve God in the wilderneſs. Exod.* 5.17. Oh know Reaſ. 3.

thou

thou O worldling, praying times are gaining times; that men doth not idle away his time who spends it in Religious service; Believers do gain by kneeling on their knees to God, as by working with their hands in shop or field; they get the best and most profit who get it by prayer: that is no profitable gain that is gotten by labour without prayer: it is Mammon of iniquity that is obtained without Godliness. Oh that men would set up the trade of Godliness! then they would never say or think in their hearts, as those worldly wretches in *Amos* 8. 5. *When will the New Moon be gone, that we may sell Corn; and the Sabbath be over, that we may set forth Wheat!* that we may trade in buying and selling, and get gain. If thou art godly, and makest Godliness thy one thing necessary, the Sabbath shall be no hinderance, but the holy keeping thereof shall be a great furtherance of thy earthly profits.

CHA

CHAP. XII.

SECT. 1.

IF Godliness hath the promise of the life that now is, Why doth not God make good his promises to godly men? we would think that every godly man should be as *Job*, the richest in the places where they live; yea, none should be rich and honourable, and enjoy long life, but godly men, seeing the promises of these things are made unto them. I know no question more necessary to be resolved than this; for there is nothing makes men to keep off from Godliness, and hardens men in their sins and unlawful wayes of getting more, than their beholding how ill it goes with the outward estate of godly men, and how prosperously all things succeed with the wicked. When men see the hand of providence to cross the promises and threatnings of God, that it is with the godly as if all the threatnings of this life were made to them; and it is with the wicked as if all the promises of this life were made unto them; the wicked flourish like green Bay-trees, and the godly are withered like the *Quest.* 2.

Tree which Christ cursed; hence they make such conclusions.

1. That either both promises and threatnings are not Gods, but mens words.

2. Or that Godliness is not gainful; that there is no profit in serving the Almighty. Or,

3. That God loves them, though they do not keep such ado as others in religious affairs.

4. That seeing they thus thrive and prosper, they shall have Heaven hereafter; and that their present prosperity is an evidence of their future happiness.

5. Hence it is that wicked men harden themselves in their wickedness, not regarding gracious promises, nor terrible threatnings: Such like impious conclusions do carnal hearts make of providential premises.

SECT. 2.

NOw then in answer to the Question concerning Gods performance of temporal promises; I will first lay down some Positions; then I will give reasons why God doth not give to all godly men all the good things of this life according to his own promise.

Position 1.

Position 1.

The happiness of godly men in this life, consists more in having the promises of them, than in the possession of the things promised: It is very observable how the words run in my Text: It is not said, Godliness hath the possession of the things of the life that now is, but hath the promises of the life that now is. *Lazarus* had the promises of all this worlds good things, yet had not the possession of them: So when it is said, *All things are yours*; it is by promise, not by possession: So *Paul* said of himself, That he had nothing, yet he possessed all things in respect of the promise; he was rich in bonds and bills, though poor in possessions: The very promises are rich possessions: the promises of wealth is riches, the promises of honour and long life, is an honour and long life: Hence *Prosper* said, *Fideli homini totus mundus divitiarum est, infideli ne quidem obolus.* This Position is a very Paradox to worldly men, who value a Messe of Pottage in the hand, more than the priviledges of godly birth-right for the future.

Position

N. B.

Prosper.

God hath reserved to himself a liberty of disposing outward things according to his pleasure, how much, and how little, to whom he pleaseth.

Position 2.

ofition 3. The performance of temporal promises is then made to us, when the having of outward things is a furtherance to our eternal salvation: God doth not promise to any to give them what is good in it self, but what is good for them, and tends to their greater good. The salvation of our souls being the great end which God intendeth, he wisely orders all things thereunto: So that as the Apostle speaks in another case, may be said in this: *All things are lawful, but all things are not expedient for us.* All meats are good, but all are not expedient for some crazy bodies: Knives are useful things, but hurtful in the hands of a child, who hath not wit enough to use it; to keep Knives from children, is more beneficial to them: Wealth, honour, health, life, liberty, are good, but are not expedient for every godly man; so the want of them may be more expedient for some godly men than the possession of them.

Position 4. Whether the having of outward things be necessary and expedient for us, God himself can only judge; none of us, do or can know what is best for us. *Mat.* 6. 32. *Your heavenly Father knoweth what things you need*; you do not know: We think a great

great eſtate beſt for us; God knoweth it is not; we think health and life is beſt for us; God knoweth that ſickneſs and death is more expedient for us: If Parents ſhould leave Children to their own choice, they would ſoon undo themſelves: the Father knoweth what is beſt for the Child: Should God leave us to our choice, to take what we think is good for us, we ſhould do as the young Prophet, who was ſent abroad to gather Herbs; he not knowing all Herbs were wholeſome, gathered poiſonous weeds, and ſo put death in the pot; ſo would all believers deal with their own ſouls, were they to carve out their own worldly eſtates. It is our duty to refer all to the wiſdome of God: God could give to his people earthly riches, and make them the Grandees of the world, but he doth not, becauſe he knoweth a meaner portion of the things of this life is better for them than a large. *Lazarus*'s poverty was better for him than riches; to have *lectum ſtramineum, & cibum gramineum*, Straw for our Beds, and Herbs for our Food, may be better than fine Linnen, and delicious Fare: In the up-ſhot every one ſhall ſay, That Eſtate I had was beſt for me, and the poor Chriſtian ſhall ſay as *Luther*, It was better *Luther.*

for me that I was *Christianus Rusticus*, *non Alexander Ethnicus*, a poor Rustick and a Christian, and not great *Alexander*, and an Heathen.

Position 5. God doth make good the promises of the life that now is to all and every godly man, but with difference.

1. To some he hath given a measure of outward things full, pressed down, and running over; as *Abraham*, *David*, *Solomon*, *Job*, had great portions of the things of this life: No King so rich as *Solomon*; none in all the East was to be compared to *Job* for riches; and in all ages some godly are noble and rich, but not many, saith the Apostle: Now in that God giveth to some riches and honours in abundance, it is as if he had given them to the whole body of the Elect.

2. To others he giveth a lesser measure of these things; as earthly Fathers do not give to all their children alike portions; the elder Brother goes away with a great estate, and the younger Brothers have annual pensions allowed them: so God is pleased in the dispensation of outward things to his people, to give to some the portion of the first-born, and to others less.

There

There is not a godly man but hath ſome health, food, and rayment, and life: *Lazarus* had ſo much as ſerved him to carry him to his Journeys end, to Heaven: *Having food and rayment, let us be therewith content.* 1 *Tim.* 6. 8. [Having food] any nouriſhment, be it courſe, let us be content: and rayment] having any covering of our nakedneſs (ſo the Greek word there importeth) let us be content: We have as much as God knoweth we need, and we have more than we deſerve: Doſt thou deſerve a drop of water to quench thy thirſt, or crumbs of bread to feed thy hungry belly? God doth give to all HIS daily bread, convenient for them. ἀρκούμενοι καὶ σκεπάσμασι.

Poſition 6. As long as God gives us all things which are abſolutely neceſſary to our eternal ſalvation, as grace, pardon, *&c.* it is enough; it is too low to ſay, that theſe are equivalent to temporals, they are tranſcendently more excellent than all temporal goods: the whole world is nothing to pardon and grace; if riches were as neceſſary as grace and pardon, every godly man ſhould have them: We have therefore great cauſe of contentment, if God for hidden reaſons from us, doth deny us the things of the life that now is. That Chriſtian is not

poor, that is rich in grace; that godly man is not unhappy, that hath Christ for his portion; though he hath no food for his body, yet he hath Manna for his soul; though he hath no rayment for his body, yet his soul is cloathed with glorious Robes; a great Potentate in all his glory, is not arrayed like a sanctified soul.

Position 7. The fault of non-performance of the promise of the life that now is, is in us, not in God; we fail in the condition of the promise, we fail in our duty: *Your iniquities have with-held good things from you*, saith the Prophet: Either we fail in our duty, or we are unthankful for what we have, or we are not wise stewards of Gods blessings, or God seeth that we would wax proud and wanton; therefore God sometimes inflicteth poverty as a correction of our sins, and negligence in our duties. Did every man rise up to the condition of the promises, we should find God making good all temporal promises; did every godly man walk in the steps of *Abraham*, they might be as rich as *Abraham*. *Certè si beneficiorum Dei essemus capaces, liberaliùs nobiscum ageret Deus*, saith *Calvin*: Assuredly, if we were fit and meet to receive Gods benefits, he would open his hand, and deal more liberally:

Calvin.

liberally: Oh therefore in thy want of many outward mercies, ſearch and try thy wayes; it may be ſin is the cauſe, and do not blame God with unfaithfulneſs in his promiſes: for know, that though God hath promiſed outward things to Godlineſs, yet in caſe we fail in our duty, he will withhold from us the good things promiſed: outward things are promiſed upon condition of walking in, and keeping his ſtatutes and ordinances.

SECT. 3.

The Reaſons why God doth not give to all godly men the good things of this life, are;

TO try whether his people will live the life of faith in outward things, as in ſpiritual and eternal things; the having abundance of outward things is an impediment to this living by faith, which is moſt exerciſed in wants: Many godly men had not been ſo rich in faith, had they not been ſo poor in this worlds goods: It is one reaſon why God turneth his people as he did *Job*, out to the dunghill, claps wings on their eſtates, and makes them to fly away, that he may inure them to live by faith. Reaſon 1.

For conviction: 1. That the love of Reaſ. 2.

God

God in Christ in us, is not to be gathered from having outward things; for if they were tokens of his electing and pardoning love, none should have these outward things but the godly: but we see prophane sinners, and such as are very enemies to all goodness, to abound in outward wealth; therefore they are no love-tokens. 2. To convince us that no part of the blessedness of Saints is in having outward things; they are as much blessed without them, as with them: True blessedness lies only in the fruition of grace now, and glory hereafter, not in riches: no wicked man shall taste of the true blessedness of Saints; yet they eat and drink abundantly of the milk and hony of this world: if having these outward things were part of the blessedness of Saints, they should have them: in Heaven there is none of these things, but there is all blessedness.

Reas. 3. Because God would have his children to mind and desire Heaven, and nothing else: God in wisdom will not let his people have an Heaven upon Earth, lest they should mind Heaven less: It was a grave speech of the Emperour *Charls* the fifth to the Duke of *Venice*, shewing his treasury; *hæc sunt quæ nos invitos faciunt mori*; these are the things

things which make us unwilling to dye. God led *Israel* thorow a vast howling wilderness, that they might desire *Canaan*; he makes the world a wilderness to his people, that they may the more long after the heavenly Country.

CHAP. XII.

IT may now be demanded, *Whether there be any promise made to wicked men?* *Quæst.* 3.

Some give this answer, that they are made to wicked men, but they are not made good unto them, but to the godly; as threatnings are made to the godly also, but made good upon wicked men: I will not quarrel with this word, that they are made unto wicked men; yet I will give for answer these further things. *Resp.*

1. That all the promises of the life present and to come, are revealed and proposed to wicked men as so many urgent invitations to faith and holiness: the Scriptures use all arguments to perswade them to Godliness; arguments drawn from mercies, from judgments, from promised rewards, and threatned judgments, from the worst of evils [damnation] and from the

the best of good things [salvation] Go, saith Christ to his Apostles, *and preach the Gospel to every creature*, and make this promise and threatning, That *whosoever shall believe shall be saved, and whosoever believeth not shall be damned:* Offer the promise of salvation to every creature; hence the great promises run indefinitely and universally without exception and limitation.

2. Every wicked man is commanded to believe the promises, and to come up to the duties annexed to the promises; they are commanded to repent, to believe, to be holy in all manner of conversation; it is their duty to repent; and upon their repentance and turning from their evil ways, the promises shall be made good to them: it is their going on in sin that keeps them off from having interest in the promises; while such they are, they can lay no more claim to any one promise of God, than a beggar to a Kingdom.

3. Notwithstanding the promises are proposed and offered to wicked men, yet in *statu quo*, while they continue wicked, they are under all Scripture woes, threatnings, and curses: our Saviour speaks terrible words, *that they are condemned already*; and *that the wrath of God abideth on them*, which

hich is meant in respect of threatnings: hiles we lye under the threatnings of od, we lye under the wrath of God: ivine threatnings are Gods wrath, as ell as divine plagues. Consider this ye at are Drunkards, while you are such, e lye under that threatning, *No Drunard shall inherit the Kingdom of God, and f Christ*; how dare you then lie one our more in that sin? did wicked men onsider Gods threatnings, how could they e secure, and sleep (as *Peter*) amidst a uaternion of direful threatnings.?

SECT. 2.

SEEing the promises pertain not to wicked men, *Why then doth God bestow he things of this life upon them? Why did e give the rich glutton delicate fare, and fine Linnen, seeing he had not a promise of so much as of a drop of water, or of a ragg; yet* Lazarus *had the promise, but wanted these things?* *Quest.*

Because God delighteth in the manifestation of his Philanthrophy, his general love and goodness; for he is kind to the just and unjust; he is good to the evil, kind to the unthankful, and bountiful to such as Reas. 1.

abuse

abuse his gifts to their lusts, because he is good, and doth do good freely, as the Sun shineth upon dunghills and Marble walls.

2. Because God will reward that good that is in them: Many wicked men are just in their dealings, diligent in their Callings and externally virtuous in their lives. *The hand of the diligent maketh rich*, saith *Solomon*. God crowns even the diligence of wicked men with a great increase; God will be indebted to no man; where external goodness is, he giveth external rewards: to temporal service, temporal reward. Men shall not have to plead what they did, how they lived; their mouth will be stopt with this, Son, thou receivedst good things for what thou hast done.

3. To allure them to follow after Godliness: outward temporal rewards are motives to spiritual and eternal: how may they argue from the effects of Gods general love! if God bestows so many and so great favours on me for my civil honesty, morality, justice, diligence, what favour will he bestow on me repenting, believing and walking in true Godliness? If God thus reward me for my external service, what glorious rewards will he freely give me, if I do serve him in spirit and in truth?

4 Because

4. Because these outward things are all the good they shall have from a good God; it is all the Heaven that wicked and ungodly men shall have; they have their portion in the things of this life; so *Abraham* told the rich glutton in Hell torments, *Son, remember thou in thy life time hadst thy good things.*

More reasons might be given, but I will rather shew some difference between Gods giving the things of this life to the wicked and to the godly.

1. God giveth these things to his own, as their Father in Christ; he gives them to wicked men, as he is the common Father of all by right of Creation; so he provideth for the beasts, and all creatures in the world.

2. The good things of this life are given to the godly, as the fruits and effects of his redeeming love and special goodness; but to the wicked they are the fruits and effects of his common bounty.

3. Godly men have them as the fruit of Gods promise; wicked men have them as the fruit of Gods providence, and so other creatures have them.

4. They are given to the godly as helps and furtherances of their eternal salvation; but

but these very things to the wicked (through their own default) are furtherances of their damnation, and will be great aggravations of their torment. Ungodly men (how great soever they are now) shall one day wish they had never been rich, great, honourable: one drop of water hereafter will be more desired by them, than all their present profits can now comfort them: *Woe be to you that laugh now, ye shall mourn; woe be to you that are full now, ye shall be hungry and thirsty, and beg for a drop of water to cool your tormented souls.*

Serm. 5. Preached *Decemb.* 1. 1661.

CHAP. XIII.

The Uses of both the Doctrines.

SECT. 1.

Use 1. THese Doctrines may convince the worldling, that is drowned in Atheism, that it is not in vain to serve God; there is profit in praying to the Almighty;

mighty; Religion is not a broken Cistern, a barren wilderness: Dost thou believe the Scriptures? then hear what the Scripture saith, *viz.* That Godliness is profitable unto all things. Tell me thou that servest Mammon more than God; Is there any thing in the whole world that is thus profitable? all these things are but profitable to thy belly, to thy back, but not to thy soul, as thou shalt see when they shall take away thy soul. There is nothing can profit *thee dying* but Godliness: What said they to *Judas*, when in horrour of conscience he cryed, *I have sinned in betraying innocent blood! see thou to that*, said they: So when the ungodly worldling shall cry go his worldly profits, I have sinned in neglecting the duties of Godliness, What is that to us, will they cry, see thou to it; If thou didst mind thy soul, which shortly must be in misery, or happiness, thou wouldest say, That Godliness is profitable: If God, Christ, Heaven and Salvation were esteemed great gain, thou wouldest confess Godliness is profitable.

This may inform us in what esteem Godliness is with God, in that he makes all the promises to it: there are the flowings of his grace, love, mercy, good will upon God- Use 2.

 liness;

liness; for what are the promises but the free manifestations of his good will, grace and favour? all are made to Godliness, and to nothing else: how doth God love that which is so hateful to the world!

SECT. 2.

use 3. LEt this perswade us to look after and labour for Godliness more than ever: let worldlings cumber themselves with other things, let us all make choice of this better part which shall never be taken from us: let Godliness be our one thing necessary: *This or nothing*; yea, let us mind, affect and care for nothing but Godliness. When a great Counsellor and States-man of *France* was leaving the Court by reason of his age; the King gave him a sheet of Paper, requesting him to write down some advice for his direction in government; the Counsellor took the Paper, and wrote on the top of the Paper, *Modus*, in the middle *Modus*, and in the end of it *Modus*, Moderation, and so delivered it to the King: So if you would have men and Angels to write down in a Paper their advice to you for your good, they would write in the top of it, *Labour after Godliness*; in the middle,

Labour

Labour after Godlineſs; in the end, *Labour after Godlineſs*. In proſecution of this Uſe, I will firſt give you ſome helps and means to be godly; ſecondly, ſome Motives thereunto.

1. *Means to get Godlineſs are theſe:*

Means 1. Be convinced of the want of Godlineſs; nothing makes men more induſtrious than ſenſe of want: It is pinching hunger that makes men labour for food; it is the ſenſe of pain that makes men ſeek for eaſe; it is fear of poverty that makes men labour and toyl for profit; it is he, and none but he that knows the miſery of being ungodly, that labours day and night for Godlineſs; how doth he pray with groans unutterable for Godlineſs! how doth the want of it make him ſigh! how doth his ſoul pant after it! Oh that I were godly! Oh that I could believe! Oh that I had Chriſt! this is the cauſe why the generality of men look not after Godlineſs, becauſe they think themſelves to be godly, and have Godlineſs enough to carry them to Heaven, as if this hour were the laſt of their dayes; this ignorance of their danger makes many men go dancing to Hell: millions are now ſuffering Hell-torments for their ſelf-

conceitedness about Godliness. Blessed is the man that is sensible of his want of Godliness. *Primus gradus ad salutem est videre nullam salutem*, the first step to Godliness, is conviction of ungodliness.

leans 2. Inform your selves what is true Godliness: this is one great cause of the miscarriage of many a precious soul; they live and dye in an ungodly state; they take that to be Godliness which is not Godliness; no mistake more pernitious than mistaken Godliness; such mistakes do flatter men into Hell.

1. Some do miserably mistake bodily exercise for Godliness: if they do abstain from meat for certain dayes, lie upon the ground, beat their breasts, whip and cross themselves, and deny themselves the lawful comforts of this life; they take this for Godliness of the greatest magnitude; yea, their devotion is much admired by others; my Text tells us, this is not Godliness, this will not profit us: Let a man set himself upon the highest Pinnacle of such devotion, yet he is as far from Godliness, as he that stands in the valley of prophaneness, and wallows in it; this is superstition, and not Godliness; this is but the doctrines of men, and not Godliness.

2. Some

2. Some mistake Civility for Godliness: if they do live orderly and unblameably before men, if they are no Drunkards, no Adulterers, they think they are godly; there is a shew of Godliness in this, but Godliness it is not: Pharisaical Godliness is an abomination in the sight of God; it is but Philosophical, and not Scriptural Godliness.

3. Some mistake their good meanings, their good intentions, their good duties, their good Church-priviledges for Godliness. *Rom.* 2. *He is not a Jew which is one outwardly*; what is baptized, cometh to Church, partaketh of outward priviledges, and performeth outward worship; this is not Godliness: the true Godliness and godly men are not without these things; it is folly to take the cloaths of a man for the man himself. Oh therefore inform your selves that Godliness consisteth in renovation of heart, in abhorring all sin, inward and outward, and an application of your selves to all duties and works of Godliness: this is gain, and all other things are but loss; this is gold, and all things else but dung, when the tryal of Godliness shall be made.

Beware of such opinions and practices, Means 3.

as are deſtructive to Godlineſs: St. *Paul* exhorts us, 2 *Tim.* 2. 16. *To ſhun prophane and vain bablings, which make increaſe unto more ungodlineſs*; noting there are opinions and anſwerable practices in the world (what ſhew of reaſon and devotion ſoever they may have) yet are in themſelves prophane and vain, and tend to the increaſe of ungodlineſs, if once it get place.

Means 4. Labour to convince your ſelves of your own impotency to attain to Godlineſs by your own power: *Who can bring a clean thing out of an unclean?* Who can bring Godlineſs out of an unclean and unrenewed heart? It is called Godlineſs, becauſe it is from God; it is the divine nature, it is a gift from above; it is not a plant ſpringing from a root in nature: this conviction is neceſſary; men do neglect to follow after Godlineſs, becauſe they perſwade themſelves they can be godly when they will, which makes men to delay their repentance and converſion unto God.

Means 5. Be diligent in attending on all Gods Ordinances, in the uſe of which God worketh Godlineſs; theſe are the golden Pipes through which this golden Oyl runs into every Virgins Lamp; in them we converſe with

with God; and converse with him, begets conformity to him: Children by conversing with their Parents, learn to imitate them. *Moses* conversed with God a while, and his face shone: No men are such shining Christians as they who most converse with God in holy Ordinances.

Study the knowledge of the Word of God; his Will is the Rule of Godliness; it is therefore called *the doctrine according to Godliness. Titus* 1. 1. Godliness is nothing else but our conformity to the Will of God revealed in his Word. Means 6.

Resolve upon that course of life, let what will come, or can come, if you will live godly in Christ Jesus, expect much opposition and contradiction from the world: nothing is more hated than Godliness; holy resolution is as necessary as the profession of Godliness: he that is not resolved to follow Godliness against all oppositions of the world, will soon stumble and fall into ungodliness at every stone of offence lying in the way. Means 7.

Beware of conversing with such as are enemies to Godliness, that are scoffers at it; no greater hinderers to Godliness, and tempters to ungodliness than such persons: such as these said, *Do any of the Pharisees* Means 8.

believe on Christ? they were enemies to Christ, and endeavoured that none should follow him: with the froward thou wilt learn frowardness: Therefore *David* cryes out, *Away from me all ye wicked, I will keep the Commandments of my God*: He that will walk in the wayes of God, must keep himself from the society of the ungodly: ill examples are more efficacious than good Rules and Precepts.

Means 9. See that ye come to Christ who is full of grace; it is the very purchase of Jesus Christ, who dyed not only to purchase our souls, but grace also; not only to redeem us from Hell, but also from our ungodly conversations; come therefore to him as the fountain of all holiness: All the wise Virgins in Heaven and Earth cannot give you one drop of Godliness; they may command it, exhort and perswade you to Godliness; but none but Christ can infuse Godliness into your souls.

SECT. 3.

Motives to get Godliness.

Motive 1. CONsider that Motive in the Text: it is profitable: there is not a man living, but is for profit; it is that you desire;

ire; it is that you labour for, that you contract and bargain for: you ſometimes labour and bargain for vain things that bring in no profit: there is need of arguments to perſwade men to get profit: Say but this bargain, or that thing, is very profitable for you, you ſay enough; now here the Apoſtle tells us, that Godlineſs is profitable to all intents and purpoſes; it is gain in every thing.

It is the greateſt profit for quantity; it is, and it will be found to be greater profit than the gain of the whole world; God and Chriſt are the gain thereof. God ſaith to *Abraham*, *I will be thy exceeding great reward. Gen.* 15. 1. One ſaid of truth; The leaſt things of truth are precious; ſo ſay I of Godlineſs, *Quiſquiliæ pietatis ſunt pretioſæ*; the leaſt things of Godlineſs are exceeding great profit: the promiſes are called great promiſes, what great gain will be the performance of them? the gain of Godlineſs is compared to a treaſure, becauſe of the abundant riches thereof. Mot. 2.

It is ſtable and permanent gain: *durable riches*, *Prov.* 8. 18. other profits take their wings and flee away; this gain will never fly from us: other riches melt like Snow before the Sun, and Wax before the Fire; Mot. 3.

but

but the profit of Godlineſs doth not ſo: therefore it is called *The ſure mercies of* David: *ſure for performance, and ſure for continuance*: once poſſeſs them, and alwayes poſſeſs them: it is called *Treaſures laid up in Heaven, where neither moth, nor ruſt, nor thieves can come to ſpoil us of the profit of Godlineſs.*

Mot. 4. It is a profit that will continue with us till death, and after death; which, no worldly profit can; that may laſt till death, but then it parteth from us; we ſhall carry nothing out of this world: but Godlineſs will go out of this world into the world to come. *Bleſſed are they that dye in the Lord, for their works follow them. Rev.* 4. 13.

Mot. 5. It is everlaſting profit: it endureth as long as Heaven endureth, as long as God is, and eternity ſhall laſt: It is uſually ſaid in Sales of Land, *To them and their Heirs for ever*: when afterward it may be the Heir prodigally waſteth and ſelleth what the Father purchaſed: but it is moſt infallibly true, that the profit of Godlineſs is *to thee and to thy ſoul for ever.*

Mot. 6. No intereſt in the promiſes, unleſs you be godly; they are but offered and tendered to you, whiles ungodly; but they

are

re not yours till you be godly. What need I ſay more, ſeeing he that is godly is rich in Earth, rich in Heaven, rich in temporals, rich in ſpirituals, hath an Heaven on Earth, and ſhall have Heaven in Heaven! the day is coming wherein all men ſhall ſay, No profit like to Godlineſs, and will give away all for Godlineſs, if they could purchaſe it; the day of death and judgment will make all ſay, that which men will not now believe when told them, *viz.* that Godlineſs is profitable unto all things.

CHAP. XIV.

THis ſhould encourage ſuch as are godly, to go on the wayes of Godlineſs. 2 *Cor.* 7. 1. *Having theſe promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs both of fleſh and ſpirit, perfecting holineſs in the fear of God:* Having theſe promiſes, we ſhould ſtudy Godlineſs; we cannot be too godly: ſo many promiſes, ſo many motives to Godlineſs: let others follow after the world, follow their luſts, let us follow Godlineſs: go on ſtill, and leave the ninety nine things of the world, and ſeek

Uſe 4.

seek this Pearl of great price: Apply your selves to the constant practice of all the duties of Godliness, because every duty of Godliness hath many promises: Prayer hath many rich promises made to it, so hath hearing of the Word, receiving the Sacrament, repenting, believing; not one work of piety but hath his promise: The wicked shall repent of their seeking and following after their lusts, but you shall never repent of your following after Godliness: the worldling shall repent of all his gain; he shall wish, Oh that I had never been so rich! but no godly man shall say, Oh that I had never been so godly! They shall leave all, and lose all; they shall leave houses, lands and living, and lose God, Christ, and Heaven too: but you that are godly, shall leave the world, because it is not worth the having and keeping, and shall enjoy God, Christ, and Heaven for ever: Oh therefore go on in an eager pursuit of Godliness, and tell the foolish world wondring at thy diligence in all godly exercises, what promises thou hast. Doth any one ask, What ails thee that thou art so much in praying, hearing and such like religious exercises? tell them I have the promises of Heaven and Earth which

which shall be performed. Do any ask of thee, Why art thou so strict, so precise, so ry of sin, and dost not as the most do? tell em thou hast great and precious promi- of Heaven and Earth. Tell all the world at it is thy shame and grief that thou art more godly, that thou dost not do ore for God than thou dost; that it is y desire, and it shall be thy endeavour to more godly. When thou findest thy wn heart fearful because of the worlds op- ition of Godliness; say to thy self, Shall ch a man as I fear, who have such great nd precious promises? —— When thou ndest thy heart dull, slothful, negligent in e work of Godliness, say to thy self, Oh y soul! remember what precious pro- ises are made to me: Shall I be negligent aving such promises made to me! nothing hould more quicken us to our duty, than e promises of God.

CHAP. XV.

SECT. I.

Use

THis may serve as an Use of Admonition to the godly, you see that you have an interest in all the promises of the present

and

and future life; then be admonished to be ware of these evils.

1. Of discontentedness with the present allotment of divine providence: Having the promises of this life, murmure not because you have not such a large portion of the good things of this life, as others have: content your selves with the promise of these things: he that murmureth at God providences disposing of outward things dishonoureth the faithfulness of God in his promises, as if he were either unwilling or unable to make good his Word to us: rejoyce as much in having the promises, as you would in the performance of them. One said of Queen *Elizabeth*, *That a Courtier might make a better meal of one good look from her, than of a good gift from some other King.* More truly may we say of the promises of God, a Christian might make a better meal in a gracious promise, than on a large gift of his common providence.

Quest. *How may a Christian in his wants draw contentment from the promise of this life?*

Resp. 1. Consider that you have an interest in the promise: your present happiness lies more in promises, than in performances; in reversion, than in possession.

2. Consider

2. Consider that the promise is made good in some measure for the present, so far as the wisdom of God judgeth expedient for your greater good: what we have for the present, is best for the present: for the promises distill goodness, as the clouds distill Rain, according to Gods ordering: when showers are best for us, the promises come down in showers; when drops are more expedient for us, the promises, like clouds, do let fall some drops, and are blown over for the present.

3. That such is Gods love and power in effecting the promise, that he can and will in due time perform his word of promise to us; let things go as they lift, let all things seem impossible, improbable, yet God can make his word good, and will in due time: it was improbable, yea impossible (as to nature) that *Abraham* should have a child in his old age; yet *Rom.* 4. 18. *He believed in hope against hope*; the reason given is, because *he was fully perswaded, that what God had promised, he was able to perform*: God can make his promises break thorow all difficulties; he will make mountains to become vallies before his promises: it is an Atheistical question of unbelievers, *Can God prepare a Table in the wilderness?* God can,

can, God did: it was *Moses*'s great sin of unbelief, when he said, *Must I fetch water out of this Rock?* yet *Moses*, through the power of God, made rivers of water to gush out of a dry Rock: live then by faith in them, till God perform his promises; faith will transubstantiate promises into the very mercies themselves; it will turn want into fulness, poverty into riches.

4. Consider much the wisdom of God in taking the fittest times and seasons to perform his promise: as a word spoken in season, so a promise performed in season, is *like Apples of gold in pictures of silver*: God knoweth the fittest season, we do not; he is *optimus opportunitatis arbiter*, the only and best Judge of times and seasons.

5. Wait on God till he doth make good his promise: it is the property of faith to wait. *He that believeth will not make haste.* *Isa.* 28. 16. will not outrun Gods determinate time, but waiteth till the appointed time; it will earnestly expect, but patiently wait: it is confident, because God hath promised; but will wait, though it tarry till the appointed time.

6. By sticking to Gods promise, and holding to this conclusion; Oh I shall not want

want what is good: Though I want what I would have, I shall have that which is best: though I have not that which is most, it will make a man say with *David, The Lord is my Shepherd, therefore I shall not want. Psal.* 23. 1. and with *Paul*, He will not leave me, nor forsake me in my wants. *Heb.* 13. 5.

7. By meditating seriously and frequently on the promises of God: As the Mariner at Sea in the night time casteth his eye after the Pole-star to direct him in his passage; so believers in their distress, do cast their thoughts on the promise of God for support: Meditation on the promise will stay the soul up, and make it to hold up its head above the troubled waters; meditation will suck comfort from the promise, when a man sucks not out all the mercy in the promise.

SECT. 2.

2. HAving such promises, oh let the godly beware of fretting at Gods bounty toward the wicked in this life: Gods liberal hand to the wicked is an eye-sore to good hearts; many times their eye is evil, because his eye is good, and they are apt to

murmure, because God giveth to them their penny; as they in the Parable did, *Mat.* 20. Oh beware of this evil, seeing you have the promise of these things, and better promises too. You know how the Prodigals Brother murmured at his Father, because he killed the fatted Calf, and called for the Robe and Ring for his Son that was returned home: What said his Father to him? *Son, remember thou art ever with me, and all that I have is thine*, Luk. 15. 30. So God saith to his people: Fret not, cease from murmuring, when you see God giving the Ring and the Robe, and the fatted Calf to wicked men: *Son, thou art ever with me, and all that I have is thine*; Grace and glory is thine, and every good thing is thine. Oh therefore, when thy heart begins to murmure at the prosperity of wicked men, think what full, what precious promises thou hast, remember them, and think that they are thine, and it will calm the tempests in thy heart. How ill did the Lord resent the *Israelites* murmuring that the *Egyptians* had Leeks, Onions, Flesh-pots, and they in want? he had promised them a Land flowing with Milk and Hony; they should not envy nor lust after the *Egyptian* Flesh-pots: God having promised

mised Heaven and all the good things of the life to come; 'tis a sore provocation to fret at the wickeds having the things of this life.

Having such promises, it should teach every godly man to walk comfortably and chearfully in the world in every state and condition; let the world see there is much in Gods promises; let the world see that you believe them, that you count them rich possessions; let the world see that a godly man can live as comfortably on the promises of God, as the wicked can on all their delicate fare.

CHAP. XVI.

HEnce we may see in what a sad condition all ungodly men are; let them slight, oppose, scoff at Godliness in others; let them take their fill of this worlds profits and pleasures, and live as gloriously every day, as the Sun shineth; yet they are the men of Gods curse; they have all the threatnings of the life that now is, and of the death which is to come: however the long-sufferance and goodness of God may for a while Use 6.

hold off the execution of all the temporal judgments threatned against them; yet let them know, that the day is coming, wherein all the threatnings shall be made good; all the curses and woes shall light on them; all the plagues of the mighty God shall fall upon them; and what evils God hath laid up in the treasury of his wrath, in Hell, shall be their portion for ever: As all promises shall be fulfilled, so all threatnings: God is true in both, faithful in both, just in both, and powerful to perform both. What will wicked men do? Where will the ungodly man appear in the day of executing threatnings! he hath not a promise of mercy; and having no promise, he hath no hope of mercy; having no promise, he shall never obtain any mercy at all.

Use 7. Admire then the blessed state of godly men, because they are sure of every good thing in this life; this is not the one half of their happiness; they are sure of Heaven; as sure as Heaven is, they are sure of it; for they have the promises of it, and all Gods promises are most sure and certain, and shall be fulfilled: Godly men in their worst condition, are better than

the greatest wicked man on earth. What if they have nothing but hunger and nakedness, famine, contempt and reproach, yet they have the sure promise of Heaven; they are rich in poverty, happy in misery; they are honourable in contempt and reproaches; they are happy living, happy dying, happy dead because of these promises; *O fortunati bona si sua norint!* O happy Saints, did you know your goods, the end of your wealth! none but God knoweth how rich, how happy you are.

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